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[ONE PENNY.]

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## NOTES OF THE WEEK.

WITH this number of the INQUIRER the Editor, who has borne the yoke for the past eleven years and a-half, resigns his trust, not without many personal regrets, yet gladly and with good hope for the future, into the strong and capable hands of his successor. The Rev. W. H. Drummord, B.A., who next week will edit his first number of the paper, is well known in the fellowship of our churches. The eldest son of Dr. James Drummond, until recently Principal of Manchester College, Oxford, Mr. Drummond has ministered in Manchester, Warrington, and latterly at All Souls' Church, Belfast. In his new undertaking he will receive, we are confident, the same loyal and generous support of many friends, which has never failed us in the years that are past.

A PLEASANT gathering of the Committee of the British and Foreign Unitarian Association and other friends was held in the Council Room at Essex Hall, on Monday afternoon, to meet the Rev. C. W. Wendte, of Boston, Mass., secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. Mr. Wendte gave an address on the prospects of next year's International meeting in Berlin, and tea was afterwards served. Mr. Wendte is now on the

Continent, travelling in the interest of the International, and will be at Geneva next month for the University and Calvin Commemoration, in which Dr. Carpenter, Principal of Manchester College, Oxford, is also to take part.

THE second Summer School of the National Conference Union for Social Service is to be held at Manchester College, Oxford, July 12-16. The attention of our readers is drawn to the advertisement in another column, and also to the letter of the Rev. R. P. Farley, one of the hon. secretaries. The first Summer School, though not very largely attended, was most delightful and stimulating, and we trust that many of our readers will be able to avail themselves of this second opportunity. But their decision must be made at once.

IN an appreciative notice in the *Christian World* of the late Dr. Edward Everett Hale, Mr. H. W. Horwill has the following interesting paragraph:—"In a sermon he preached in the spring of 1889 he committed himself to a definite prediction of something that was going to happen in the twentieth century. Not at the end of a war, but during a time of peace, one of the six great Powers would propose to the others the organisation of an international tribunal composed of representative jurists. This court would be organised without reference to any special case under discussion. Timidly at first, and with a certain curiosity, two nations would refer to it some international question, not of large importance. The court's decision would be the first in a series which would mark 'the great victory of the twentieth century.' Gradually the habit would be formed of consulting this tribunal in all international disputes, and more and more men of honour and command would feel that an appointment to serve on this tribunal was the highest human dignity."

BAPTISTS who are discouraged by the falling off of adherents in Britain may take heart of hope from the figures which reach them from America. There they are the second largest of all the Protestant communions of the States. The Methodists head the list, but they and the Baptists have such an unchallengeable pre-eminence that no other denomination comes anywhere near them. Methodists number seven millions; Baptists five. But it is claimed that when all the irregular Baptists such as the Disciples of Christ, the Freewill, Seventh Day, and other Baptists are included, the aggregate approaches twenty millions. The year's increase of

regular Baptists is 145,000. The American Baptists have 188 educational institutions, including the great Baptist University of Chicago, to which Mr. Rockefeller gives such princely sums, and the famous theological seminaries of Rochester, Colgate and Newton. Upwards of 50,000 students are in these institutions, and over 3,000 professors. The income of these institutions last year was only just short of £1,000,000.

"AMONG the excellencies of the constitution of the United Methodist Church," recently wrote the editor of the *United Methodist*, "we should give a foremost place to the absence of rigidity and of minute detailed direction as to what to do here and there, and to the fine attempt which had been made to combine large local circuit and district liberty, with a reasonable connexional control. . . Within the lines of the constitution let the local courts do their own work, keep the powers conferred upon them in their own hands, and settle their own problems, whilst the Conference does its own great and far-reaching work in its own way."

The almost appalling magnitude of the task of attempting to convert China to Christianity is illustrated by some figures prepared by the Inland China Mission. It is stated that out of every thousand people in China 999 would have no Bible even if every copy printed were still in use; that 1,557 of the 2,033 walled cities of China have no resident missionary; that at the present time for every Chinese Christian there are about 2,600 who are not Christian. The number of working missionaries in China is given as 3,800, with 9,900 Chinese helpers engaged in the same work.

I COUNT it the best and whitest of all days when a man accepts heartily, wholly, and in loving choice the higher law of life—the day when he welcomes the sacred yoke of duty, and gives the throne of his heart to the true King. Some call it coming to Christ and being converted. Such phrases are none too strong, and they carry divine meaning. But never mind the dialect; let us seek the thing. And the thing—the great, blessed thing—is that every lower motive shall give way to the love of good, which, as Channing loved to say, is identical with the love of God. How else can any soul of man hope to stand erect, or feel secure, or find his real place, or come into possession of that greatest good which is his proper inheritance?—Charles G. Ames.



### PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THERE was a large attendance of ministers and delegates at the annual meeting of the Provincial Assembly of Lancashire and Cheshire which was held at Bury last week.

The morning service in Bank-street Chapel was conducted by the Rev. T. P. Spedding and the sermon was preached by the Rev. H. W. Hawkes. The chair was taken at the business meeting by the president, Mr. T. Fletcher Robinson, who delivered the usual address. After noting the changes in the Province, the president dealt with the great public questions which had been before the country during the year. On the whole his tone was optimistic in spite of the failure of certain important legislative proposals. The human interest of present legislative ideals was emphasised as winning and deserving more interest on the part of the churches. Against this had to be set the ever present war cloud which all the churches should set themselves to destroy, while in the affairs of the churches themselves they should correct their exaggerated individualism by a deeper concern in each other's concerns and needs.

The absence of the Rev. S. A. Steinthal was felt by all, and the following resolution was passed with great warmth, on the motion of the president, seconded by the Rev. H. E. Dowson:—

"That this meeting of the Assembly cannot permit the Rev. S. A. Steinthal to break his long connection with its active work without conveying to him the most sincere sorrow of the hosts of loving friends to whom his presence at its gatherings has been a benediction. That they recognise in him a beloved elder brother to all alike, ministers and people, revered and honoured as few have been. That they recall all that they owe to his life-long service in their midst of 'Truth, Liberty, and Religion,' to his enthusiasm of humanity and public spirit, to his untiring advocacy of every cause that could promote the regeneration of society, the ardent apostle amongst them, as he has ever been in word and deed, of education, of temperance, of peace, of moral purity, of the elevation of womanhood, of the coming in all things of a truer kingdom of God in human hearts and lives. That they pray that, in his well-earned retirement, he may yet be spared awhile to inspire them by the influence of his Christian character."

The Rev. J. Crowther Hirst was elected president and the Rev. J. Channing Pollard supporter. The treasurer and secretaries were re-elected. The committee's report on Missionary work in the Province and on Public Questions was adopted. The latter called special attention to the reports of the Poor Law Commission. A resolution on the question of armaments was moved by the Rev. C. Peach, seconded by Mr. H. P. Greg, and carried as follows:—

"That this Assembly, viewing with regret and alarm the constant growth of armaments, and seeing therein a menace to the civilisation of the world, re-affirms its belief that the cause of Peace and Good-will should have a foremost place in the prayers and labours of the churches, and especially commends to them the concen-

tration of Christian sentiment on the question of the renunciation by the British Government of the Right of Capture at Sea, as the next practicable step towards a better feeling and sense of greater security among the nations."

The passing of this resolution aroused great enthusiasm, and attention having been called to the very friendly greeting sent by Prince von Bülow to the delegates of the British Churches then in Germany, it was decided to cable to the German Chancellor the warm appreciation of his sentiments felt by the Assembly with thanks for his cordial greeting of the British visitors. This was done at once, and in due course the president received an appreciative and friendly acknowledgment.

Mr. Robert Kay presided at the evening meeting and welcomed the delegates to Bury. Addresses were then given by the Rev. Douglas Walmsley on "The Courage of Conviction," Mr. Harold Coventry on "Civic Responsibility," and the Rev. R. Nichol Cross on "Religion and Society."

The following are the officers and committee elected for the ensuing year at Bury:—President, Rev. J. Crowther Hirst; treasurer, Mr. John Dendy; secretaries, Revs. H. Enfield Dowson, B.A., and N. Arderton, B.A. General committee:—Revs. Dendy Agate, B.A., B. C. Constable, E. D. Priestley Evans, R. Travers Herford, B.A., Charles Peach, T. P. Spedding, J. H. Weatherall, M.A., J. J. Wright, F.R.S.L., Mrs. E. G. Heape, Messrs. James R. Beard, H. P. Greg, A. Nicholson, R. Robinson, T. Fletcher Robinson, J. Wigley, and G. W. Rayner Wood, J.P.

### THE UNITARIAN VAN MISSION.

THE London Van has had a better week at Uxbridge, where the opening meeting was conducted by Revs. J. M. Whiteman and W. G. Tarrant, the remainder of the mission being under the charge of Rev. F. Summers, except that one evening Rev. Delta Evans was the speaker. At this meeting the Vicar deprecated the intrusion of the mission, and another evening a minister accepted literature and then tore it up in the face of the lay missionary with the declaration that he was a believer in Christ, that Master, by the way, who had something to say upon the question of hating the enemy, which was in the thoughts of a questioner at some other meeting that same week. The general sympathy, however, so came round to the mission that on Sunday evening thanks were pretty freely expressed, and there were many good wishes for the success of the mission.

The refusal of the police at Sutton Coldfield to allow a meeting was mentioned last week. Small meetings only were held at Tamworth, where Rev. W. Clark Lewis, the newly-appointed minister at Gainsboro', and Rev. G. Pegler were missionaries. Matters were somewhat better at Fazeley, a short distance away, but the week's record is only a poor one. Mr. Pegler preached at Tamworth on the Sunday, and the church sent a handsome donation to the funds of the mission.

In Wales, Rev. H. F. Short continued his work at Aberaman, and good meet-

ings were held at Neath. Rev. D. G. Rees revisited the scene of his last year's labours, and large meetings were held. On Sunday, unfortunately, the weather prevented anything being done.

The most notable event of the week at Stenhousemuir has been the convention of Scottish Unitarians in the Universalist Church, when all the churches excepting Dundee were represented, and friends from many places in the district where the van had been were also in attendance. The Stenhousemuir congregation invited the representatives to tea, a few brief and cordial speeches were made, and the company afterwards adjourned to the Tryst Ground where many Unitarians saw the van for the first time.

### DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Slough, June 14, attendance 100; Uxbridge, June 15 to 20, six meetings, attendance 1,100.

MIDLANDS.—Sutton Coldfield, June 14, meeting prohibited; Tamworth, June 15 to 17, three meetings, attendance 225; Fazeley, June 18 to 20, three meetings, attendance 410.

WALES.—Aberaman, June 14 to 16, three meetings, attendance 580; Neath, June 17 to 20, three meetings, attendance 1,380.

SCOTLAND.—Stenhousemuir, June 14 to 20, six meetings, attendance 3,200; Falkirk, June 20, attendance 450.

TOTALS.—June 14 to 20, twenty-six meetings, attendance 7,445, average 236.

Communications to Thos. P. Spedding.

### NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SECOND SUMMER SCHOOL AT OXFORD.—JULY 12-16.

SIR,—May I appeal through your columns to all who intend to be present at our Summer School (details of which are set forth in your advertisement columns) to be so good as to send in their applications without delay to the local secretary, Mr. Bertram Lister, M.A., Manchester College, Oxford? Specially does this apply to those who wish to have rooms secured for them, as Mr. Lister cannot guarantee accommodation to any who apply to him later than Monday, June 28. It is to be hoped that in view of the universally admitted importance of social questions a large number of members of our churches will avail themselves of this opportunity of visiting Oxford and hearing the recognised experts whose names appear on the programme.

R. P. FARLEY.

WE cannot command veracity at will: the power of seeing and reporting truly is a form of health that has to be delicately guarded. The penalty of untruth is untruth.—*George Eliot.*

No man or woman has ever injured another without suffering the penalty which God's laws always inflict. The wound may have been sharp to us, but so long as we maintain a calm and religious spirit, it will achieve for us inward purity and peace, whilst the only moral loser will be the person who gave the offence.—*George Brown.*



## THE PARABLE OF THE GOOD SAMARITAN, AS APPLIED TO MODERN LIFE.\*

BY MARGARET STANFORD BUTLER, OF THE BIRMINGHAM "GUILD OF KINDNESS."

ONE of the chief beauties of the parables of Jesus is that their application is so wide. They are not for one social class, one nation, or one era, but the lessons they teach are those that all people in all ages need to learn. Even those parables which do not begin with the familiar words, "The Kingdom of Heaven is like unto—" have as their central idea the establishing of that Kingdom in the soul of man, and in the world. There are people who say that it is difficult or impossible to carry out the teachings of Christ under modern conditions of life. They have not understood the full depth of those teachings; in fact, they have gone little farther than the child who could see no deeper significance in the parable of the Good Samaritan than that "you must be kind to anyone who has been hurt." The truth is that, far from being out-of-date and unsuited to modern life, many of the sayings and parables of Jesus have a wider application now than when he uttered them. We live in a larger world, our spheres of interest and of duty have become greater, our opportunities of exercising a good or an evil influence have increased, and if we study the teachings of our Master in the right spirit, we shall certainly find that they mean more and not less to us than to those who heard them.

The parable which, more than any other, has increased in significance and breadth of application, is that of the Good Samaritan. Very few people realise the wealth of meaning, specially applicable to our own day, that lies hidden in the simple, beautiful story. Let us begin by considering that question which brought forth the parable: "Who is my neighbour?" How many of us have answered that question satisfactorily and in the true spirit of Christ? It is so easy to love our neighbour in a vague, comfortable sort of way, as we sit in our pew on Sunday, at peace with all mankind, but how difficult it is to apply that neighbourly love to the Germans, who build Dreadnoughts and airships at a faster rate than some of us think desirable, to the workmen whom we discharge in order that our business profits may not fall below the sum which we consider our due, to the people who irritate us by their speech and manner, and above all, to those whom it requires a saint to love, the men and women who have sunk to the lowest moral depths. But even if we cannot attain to the supreme ideal of neighbourly love, we can do something towards making this ideal more widely recognised and admired. If the attempt to apply this principle to everyday life could only become universal, the world would soon become happier, healthier and better; in fact, we should have taken the first step towards the establishing of the kingdom of God upon earth.

The second great idea in this parable is that of compassion, and it is the one

which has been seized upon and to some extent carried out in a practical manner by Christians through all the centuries. The monks and nuns in the best ages of monasticism devoted much time and thought to such deeds of mercy as healing the sick, feeding the hungry and helping the poor. During more recent years, hospitals and asylums in large numbers have been provided for those who have "fallen by the way," or have been wounded in life's battle. All this is good, and for many a year such work must go on; but is it enough? Will the modern Good Samaritan be content when he has poured in wine and oil, carried the wounded traveller to the inn, and paid his twopence? Can we not imagine that, if he were placed in the circumstances of the Samaritan of old, he would ask himself, as he went on his way, some such questions as these:—"Why is this road infested with thieves? Is it possible to drive them from their haunts on the hillsides? If not, cannot a custom be established that the poor and lonely shall travel in company with the rich and strong who can afford means of defence and numerous attendants?" In fact, the modern Good Samaritan is beginning to see that he must not only help the one wounded traveller, but he must do something towards preventing other travellers from meeting with the same trouble. This principle has for a long time been applied to the diseases of the body. Medical science has devoted itself to discovering the causes of various diseases, to understanding and promulgating the laws of health, to the prevention of disease wherever this is possible. The same principle can be applied to moral and social evils, but as yet only a few "specialists" have seriously begun to do so. The popular remedy is still to clap on a plaster or a bandage, even when a remedy is offered at all. As an example, the citizens of Birmingham raise a sum running into thousands every Christmas to provide a little comfort and pleasure for poor children, old people and needy families, yet we do little or nothing to solve the great problems of unemployment, intemperance, crime and moral degeneracy which have so intimate a connection with the misery we relieve.

The nineteenth century has been a period of great material progress, the twentieth century ought to be one of great moral and social progress. The parable of the Good Samaritan is full of suggestion as to the means by which this may be brought about. In the first place, it gives a broad interpretation to the term "neighbour." Do we quite realise the shock that must have been experienced by the hearers of Jesus when they were told that it was not the priest nor the Levite, but the Samaritan, who was "neighbour" to the Jew? The hatred of Jews and Samaritans was carried to absurd lengths in those days, but it can be almost matched in the present century by many a race prejudice, national prejudice and class prejudice. We need to learn that we can love and serve our own country without despising, condemning, or even unkindly criticising other nations. We need to realise the selfishness of shutting ourselves up in the enjoyment of the affection and culture of our own homes and never giving

time, or trouble, or thought to the improvement of less happy homes or to the service of the community in which we live. We need, above all, to try to understand people whose position, training, opinions, manner of life are entirely different from our own. So many disputes and quarrels—trade disputes, theological disputes, family differences and individual quarrels—need never occur, if only *both* sides would exercise a little neighbourly love. Let then, the Guild members who would become Good Samaritans cast out of their minds unreasoning prejudices against nations, classes or individuals; let them cultivate a spirit of fairness towards all men, and let them try to understand "the other person's point of view."

The second way in which this parable is particularly suggestive for modern times concerns that passing by on the other side. It is easy to say that the evil and trouble we see around us is "not our business," that we are not responsible for it, and that we shall not try to remedy it. But even if we regard the matter from a selfish point of view, the evil may become "our business," in a very undesirable way. An unhealthy slum in our town may be the means of bringing disease and death into our homes, a strike or a lock-out may cause us great financial loss though we did not help to bring it about. To take a higher point of view, every time we see sorrow or distress and make no attempt to relieve it, we are helping to add to the world's misery, every time we "lend a hand" to some distressed wayfarer, we are helping to add to the world's happiness.

This brings us to the important question of how best to show "compassion" in this twentieth century. There is still plenty of opportunity to follow literally the teaching of the parable and give immediate help where it is needed. In doing this, however, one is struck by the fact that there is in the world much unnecessary suffering, much preventable evil. Human selfishness and human ignorance are perhaps the root-causes, but they are manifested in such a variety of ways that the resulting "social problems" become very complicated things to study and understand. However, if we would help intelligently, we must try to understand, as far as our capacities and opportunities will permit. Before this great mass of preventable evil can be adequately attacked, a strong public opinion must be formed, which means that many people who are now indifferent to the matter must begin to give it serious, honest consideration in an unselfish spirit. We cannot all be leaders in this movement, but we can follow the leaders, though it may be at a long distance, and we can show our appreciation of their efforts. But in studying the immediate causes of the suffering, wrong and poverty we see around us, it is important not to forget the ultimate causes—the selfishness of some classes of society, the ignorance and depravity of others. A reformed political economy and wise legislation may cause some evils to disappear, but others will arise until the spirit of unselfish neighbourly love becomes universal, and until "those who sit in darkness" have been brought into the light.

\* An Essay to which the First Prize was awarded by the National Conference Guilds' Union for papers on the stated subject, "To be read at the Devotional Meetings of the Guilds."



## SOMETHING RICH AND STRANGE.

To the present age the principle of novelty has appealed with an inordinate power. Like the Athenians of Paul's day ever craving for something new, many of our contemporaries are ready to sacrifice their comfort and peace in order to gain an unfamiliar experience. One is apt to measure the value of an item of life by its disparity from those to which we are accustomed. That explains much of the charm of travelling, which Emerson wisely calls a fool's paradise. That accounts for the bizarre methods of amusement sometimes reported of the great English country houses. She is the clever hostess who arranges for a new sensation, for a glad surprise, a thrill hitherto unfelt.

The unpleasantness of many an adventure is mitigated by a courage no good cause could arouse, which is inspired by the consciousness that here is a fresh fount of feeling. And in all this we have daily testimony to the fundamental need for self-expression, for liberating in uncharted directions the forces inherent in human personality. The necessity for expansion, for attempting fresh fields and pastures new is laid upon every soul.

The glamour of the East largely consists in its capacity for satisfying this need of the Westerner. Everything offers a striking contrast to the conditions of life at home. Where there is variety at home, there is monotony here; where there is grey, sombre, dull sameness at home, there is bright, picturesque infinite diversity here. However, to speak generally, the variety is on the surface, there is much greater variety of thought and of movement with you. The larger life and fuller, as far as the "divine average" is concerned, abides under those sunless skies, afar off. Here, very much in character as in climate, is a land where it is always afternoon. Sometimes on murky days of yore, I used to repeat the wish of the Welsh poet: "Would it were always summer!" (O na vyddai'n hâw o hyd!) but now having my wish without stint or stop, makes me long for a fog or a blizzard. A break in these brilliant skies, an eclipse in this blaze of beauty, a stroke of dearth through the serried fertility and prodigality, the crisp sharp fang of the North wind, or the clarion blast of the West wind, or ten degrees of frost! No dweller in the tropics is lured by the promise of eternal summer in Avalon. Where falls not hail, or rain, or any snow,

Nor ever wind blows loudly; but it lies  
Deep-meadow'd, happy, fair with orchard  
laws  
And bowery hollows crown'd with summer  
sea.

On the other hand, he does feel that the concession granted to a certain disciple reported by St. Brendan, of a day's leave of absence out of hell for a trip upon an iceberg white, amid howling seas and the hurtling Polar lights, was a tremendous piece of magnanimity.

In England none may meet without a first reference to the weather. Here there is no weather. It is a fixture like the constituents of the atmosphere we breathe. You know what it will be like to-morrow and the day after, on Christmas, Wesak, Lady Day, and Michaelmas. In this respect the Westerner has changed variety

for monotony. The Sinhalese have ceased to believe in or wish for Heaven. The European residents have ceased to talk of the weather. The eternal summer has silenced both, in a favourite theme. You are always waiting for something here, like one in a dream who is half aware there is to be a waking; or like the lotos-eaters in "a land where all things always seem'd the same." At first there is the intoxication of the colour and the pageant of moving life, and the picturesque variety one sees in the East; then the familiarity that brings an opiate until one sees not at all; but if one shakes oneself free from the languor and wakes up, he becomes responsive to the true glamour of the East.

Many of the things that keep your minds on the wheel in Britain are denied to us. We have no unemployed; no suffragettes to disturb the peace of masculine sway, no labour problem, no iniquitous land laws, no education controversy. There is practically no art, no drama, no music, and we do not grow eloquent over a new play, a new actor, a new violinist, a new poet, a new critic. Yet do not suppose

In the hollow Lotos-land we live and lie  
reclined  
On the hills like gods together, careless  
of mankind.

We have our own excitements, our engrossing pursuits, our thrilling sensations. The glory and splendour of life here is due to the fact that the people of the land of Lanka retain a sense of the wonder and beauty and divineness of ordinary common events. Many writers have expressed admiration of the idealising power of childhood which enables it to transform its companions into steam-engines and raging steeds, and change ordered pebbles into fairy palaces, and pieces of wood into flaming chariots. And has not Schelling told us that the soul of art is to do work in the fashion of play, and that the man of genius is the eternal child? Something of this happy childlikeness characterises the people of Ceylon. Every event is a processional anthem, every incident the occasion for festival rejoicing or sorrowing.

I have never felt my limitations so keenly or knew myself so much of a ghost at a feast as when my duty has brought my presence into functions which I was quite incapacitated from enjoying. We Westerners have lost the spirit of solemn play; we take our pleasures severely, our religious exercises in the sombre mood of convicted criminals; we are no longer in possession of the gift of rejoicing (as Mafeking night demonstrated to all the world). We can no longer dance before the ark like David, for the very thought of religious rejoicing is alien to us. The East has not yet lost the art.

The slenderest occasion is made an opportunity for ovations, triumphal arches, torch-light processions. One may habitually read in the daily press, of bands, congratulatory speeches, illuminated addresses, feasts and rejoicings, over such an event, for example, as the recipient passing London matric; it is not that the event is rare, but that the occasion is sufficient.

A marriage is like the conquest of a Kingdom. Of course there is no falling in

love. A marriage is arranged, after closely consulting astrological charts by the parents. The celebrations and ceremonies last a week or a fortnight. Every relative, to the fifteenth or twentieth degree, attends as a joyful duty. The guests are numerous; the list of presents occupies many columns in the newspapers as it also does in Wales. The young people are not reluctant to draw the attention of the whole world to their happiness. You may sometimes see a wedding cake, six or nine feet high, carried in procession, attended with music to the house of the bride.

No child of any consequence is born who is not fed with gold. No boy comes to school unless the astrologer has given assurance that it is his lucky day. Going to the Temple to take Pansil is another event. Every Buddhist Sunday there are flags flying and drums beating. G. K. Chesterton would understand the spirit of all this. He designates it a gift of childhood to be able to have things over and over again with unflagging interest. "Because children have abounding vitality, they want things repeated and unchanged. They always say, 'Do it again,' and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony." Does the higher critic or the professor of Apologetics chant a carol or invite an orchestra because it is Monday morning, or because his child has cast off long clothes? The Sinhalese is able. Every Sunday I ever spent in Germany seemed the anniversary of a battle; here every day seems a red-letter day to somebody.

Recently we have had an epidemic of small-pox in Ceylon; and ample opportunities have been afforded of witnessing the Eastern method of dealing with disease. Catholics and Buddhists have vied with each other in organising sacred processions. A sacred relic enshrined in a miniature dagaba is carried under a canopy, and a body of priests surround it, protected by a stiff cordon to prevent contact with the crowd, or they sit in a car drawn by white bulls. The procession carries a continuous flag and torches; the oboe and gourd wail out the prayers of the people; the drum drives away the evil elementals causing the disease, and by virtue of the *spirit*, the sacred verse chanted by the priests, and the efficacy of the holy relic, the disease ought to be driven away from the area traversed by the procession, but as a rule does not submit.

The process may not be so remedial as carbolic, but how much more picturesque! And the costumes, what diversity in this isle where the fashion never varies. Brown laddies play in the dust whose full dress is a string around the waist bearing a charm in a silver cylinder. The Tamil coolies add to the charm they wear about their arms or their necks a loin cloth. Among Mohammedans all kinds of head gear prevail, from a flat mauve velvet cap through the crimson fez up to a long straw-plaited cylinder. Side by side in the tram-cars you may see the Hindu chetty, shaven and bare, but for a thin fold of muslin, and the Afghan with embroidered jacket and a cone to his turban, his body swathed in fold upon fold of cloth, his trousers alone being made up of thirty yards of it. These mountaineers look,



from cone to curved shoe, very stalwart figures. Above the natty little Singalese women, wrapped in a tightly-drawn skirt cloth and vest, you may sometimes see veritable Junos in chocolate, stately stalking under the loads they carry on their heads, their blood-red swathings and spangles and jewels showing off so brilliantly against their dusky skin. Compared with the more virile and athletic and cunning members of other races, the mild Sinhalese naturally look effeminate, and the impression is strengthened by their custom of wearing their long hair twisted up like a bun behind, and decorating their head with a tortoiseshell comb. When the wearer is clean-shaven, and wears the typical skirt, he may easily be taken for a representative of the nobler sex. The initiated are able to tell the caste of the wearer by the size and shape of the comb. By their persistent belief in caste, the Sinhalese have proved more loyal to their pre-Buddhist Hindu prejudices than to their lotus-footed lord. The ignorant among them still cling also to the occult practices condemned by the Buddha. On the way to college yesterday, I passed three different structures which had been employed the night before in Dev'l-Dancing. In a future letter I will try to describe this ceremony.

As I look out of the casement at which I write I see not a single tree or bush or plant with which I was familiar in Britain. Many of these wild flowers on my table belong to orders that have no European representatives. Those fruit-cases, those hanging nests, which I collect for Natural History lessons, are quite new things to me. I took down one of my Shelley volumes this morning and found a nest of the carpenter bee, while a scorpion scuttled away frightened by the disturbance. The beetle that is browsing on a bush outside is cased in a dazzling armour of gold and emerald; the leaf-grasshopper, the praying mantis can, with difficulty, be distinguished from their environment, so perfectly have the creative devas imitated their nesting-places; and I have never before had a serpent's egg lying on my writing desk awaiting hatching.

Last evening, while taking a walk, I witnessed a curious effect of the contact of civilisation and the jungle. A narrow gauge railway runs from the city into the outlying villages, and by a rail I saw a slender green snake attached to the iron by its tongue. The snake must have put out its forked tongue at the big rattling thing that came along disturbing its sleep in the sun, and successive wheels of the train must have passed over the tip of the tongue, not only crushing it, but rendering it adhesive to the surface. When I came along, the snake was fruitlessly tugging at his stuck tongue. Not knowing its habits, I only ventured to push off the tongue with the point of my sunshade, leaving the bright-eyed worm to medicate it himself.

Whenever I roam in search of botanical specimens, I am closely watched. The natives are great herbalists, and they naturally suppose my collecting plants is to make some wonderful concoction which will effectually cure some virulent disease. Sometimes after examining, say, some

moth's eggs upon a branch through a hand-lense, I will turn round and start at a pair of large eyes close to my shoulder. The people are curiosity personified. And their silent tread upon bare feet makes you unaware of their approach, so that nervous shocks are a daily occurrence.

Here, too, one discovers that admiration of flowers is not based on beauty, but on some occult qualities. No one will touch the Bougainvillea with its showy bracts; it is the very paragon of ill luck. No one will rest for shade under a banyan tree; it is the abode of malignant demons. You should have seen the painful amazement with which I was once observed carrying away a beautiful little structure devoted to a demon. I once asked one of my lads to fetch me a thing I very much wanted; he showed a curious reluctance, but went and returned with the thing suspended at the end of a long pole. He would not touch it with his hands, and nearly fainted when I handled it.

It is these things that make life interesting in the land where every prospect pleases. Ceylon made a poet of Haeckel. Ceylon has made a philosopher of the Colonial Secretary. Ceylon is a paradise to the anthropologist. With Horatio you are often inclined to exclaim: "O day and night, but this is wondrous strange!" especially the night. And a perennial wonder to the unbelieving Westerner is how a human being can, for example, go without a night's sleep and make the long hours hideous for others by beating a senseless tom-tom. If one must come to the East to see how joy can make bricks without straw, one must come here to see grief in its ecstasy. Niobe, King Lear, must pale their ineffectual fire before a Sinhalese mother who has lost an only son. Nothing in the imagination prepares for the utter abandonment, the absolute unrestrained surrender to the forces of supreme sorrow.

But then, indeed, you feel that the barriers of language and custom, race and religion, have been torn down, and you hear the universal human cry which all understand. The veil woven of a thousand threads and infinite colours, dyed with the ineffable hues of sunrise and sunset, and sparkling with the glints of precious sapphires and topazes, and dazzling with the fixed lights of stars and moving flickering flames of the fire-flies, and flashes of the green and red eyes of the jungle, and phosphorescent streams in the warm sea wave of the long summer night; the veil which, like the colours of shot silk, irradiates with purples and mauves and rainbow tints, the veil that spreads over and makes the glamour of the East, in revealing what you know so well yet know so little, has discovered the strangest of all strange things, and the richest of all rich things, the wonderful pyx of Pandora, the uninterpretable mystery, the infinite passion and the pain of finite hearts that yearn.

J. TYSSUL DAVIS.

Colombo, Ceylon.

ENVY nobody; covet nothing worldly; go quietly about your work, and believe that a man may work at an anvil and be as religious as if it were his office to stand at the altar.—William Mountford.

## THE ORIGINS OF THE EUCHARIST.\*

SUCH is the title of the last work from the pen of the lamented Jean Réville. It contains the substance of lectures delivered at the Sorbonne during the session 1906-7, digested into a series of articles which appeared in the *Revue de l'Histoire des Religions*, in 1907-8. The preface bears date March 20, 1908, and the author died on May 5. His loss still seems almost irreparable, not only to the cause of liberal Christianity in France, but to the still larger interests of the scientific study of religion. His was the moving spirit in the initiation of the International Congress of the History of Religions; and those who attended the Basel Congress of 1904 know what it was to miss the inspiring presence of Réville, of Usener, and of Dieterich, at the Oxford Congress of 1908.

This book is the result of much laborious and detailed investigation. In firmness of outline, in perspicuity of method, and lucidity of exposition it is eminently characteristic of the accurate mind and didactic power of its author. He is never led into side issues; indeed, the fact that the "Origins" are traced from Justin Martyr upward excludes a good many matters on which we would gladly have heard M. Réville's opinion, e.g., the question of the modification of the Eucharist by the influence of, and by a purposed analogy with, pagan mysteries. This receives hardly a passing glance, and is evidently regarded as belonging—if it is to be alleged at all—to a later stage of development. The investigation proceeds on two principles laid down at the outset. The first of these is—to have regard only for the direct evidence of ancient texts, excluding ecclesiastical interpretations and doctrinal prepossessions; the second—to follow a retrogressive method, noting at every step what is special to each particular witness, and what belongs to a perpetually narrowing "common stock"; after much elimination, what is left as common stock must be original. This process is precisely analogous to that by which the textual critic, dealing with a family of manuscripts, determines at least approximately the text of their common archetype. We cannot, in the space of a brief review, reproduce the series of passages which are adduced and examined, translated, and, where necessary, carefully annotated by our author. We must merely endeavour to follow his retrogressive method, and indicate some of the results with which he marks his course.

Just as Kuenen began his investigation of the early religion of Israel by examining the sufficient literary evidence furnished by the writing Prophets of the eighth century B.C., and by an analytical process disengaged the more primitive elements—so Réville takes the evidence of Justin Martyr, in the very middle of the second century, given in his two descriptions of the Eucharist in the first Apology, as a sufficiently fixed point from which to work backward. Here "the phase of origins is closed"; and, we may add, the germs of later doctrinal development are here implicit. Justin's evidence (to summarise it as briefly as possible) amounts to this:

\* Les Origines de l'Eucharistie (Messe-Sainte Cène). Par Jean Réville, Professeur au Collège de France. (Paris: Leroux. 1908.)



the *food* taken is called the Eucharist; there is no mystery or concealment about it; it consists of bread and wine mixed with water, the common beverage of antiquity. There is no symbolical character attached to the mixing.

In another place Justin speaks of the elements as "sustenance solid and liquid." He evidently wishes to make it clear that there is nothing peculiar about it. The partaking ordinarily forms part of the Sunday service; but it may take place on other occasions, notably at the reception of the newly-baptized, who are at once admitted. None but baptized Christians may partake. The institution is referred to Jesus, and the words: "Do this in remembrance of me"—"this is my body"—"this is my blood"—are quoted not literally from Luke, but (so Réville thinks) from a gospel now lost. The Eucharist is a rite, not a meal; but there is no definite ritual formula. The "president" speaks "to the best of his ability." But in spite of this simplicity of form, the significance of the rite is already a complex matter. The "thanksgiving" character is maintained; it is an act of communion, exhibiting the solidarity of the Christian community, taking practical form in offerings for the needy. It is an act of remembrance, the bread being a memorial of the incarnation, and the cup, of the passion. And more than this: "we have been taught," says Justin, "that as Jesus Christ our Saviour, having been made flesh by a word of God, had for our salvation flesh and blood, so the food which is made Eucharist by a word of prayer (derived) from him . . . is flesh and blood of that Jesus who was made flesh." Justin lives in a world of allegory, and does not see that the commemoration of an incarnation, and the perpetual renewal of an incarnation, are notions that exclude each other; just as hundreds of Anglican clergymen to-day cannot see (what the Articles endeavour to teach them) that a sacrament cannot be at once a *sign* and the *thing signified*. But yet further: the prayers and thanksgivings which accompany the memorial of the passion are the Christian *sacrifice*, ordained of God (Dial. 117)—spiritual, in opposition to the material sacrifices of paganism.

One might pause to marvel how a rite so simple, as it is in Justin's description, could be laden with so many interpretations and *nuances*; but there is a question, really not a side issue, which must occur to every student of Justin—For what locality, for what church or group of churches, is his evidence valid? It does not lie within Réville's plan to discuss this question. We should say, certainly not the official Church of the city of Rome. No tradition, even, connects him with this; he was a free lance, a philosopher, and not a clerical person. The handful of poor people who suffered with him were Asiatics, who listened to him, when he was in Rome—and he was there for the second time only—when he and his disciples were arrested at his lodgings over the Timotinian baths; and he "does not know of any other meeting." Justin has no place, for many centuries, among the historical saints of the city of Rome. His information and his doctrine are his own, and it would be rash to say that

the Eucharistic rite, as he describes it, is that of the Roman Church of A.D. 150.

But this is parenthetical; returning to our book, we may pass by the slight evidence adducible as to the ritual practices of Gnostics and Montanists. Hermas contributes nothing. The well-known evidence of Pliny (A.D. 112) enables us to understand the separation of the Eucharist from the Agape; the former becoming ritual, and taking its place in connection with worship—celebrated in the morning, whether in consequence of Trajan's prohibition of *hetæriae*, or to avoid the pagan misrepresentations which were rife in the second century; the latter becoming a private repast, and passing almost everywhere out of ecclesiastical recognition. And this distinction is present in the Epistles of Ignatius of about the same date. He insists that the Agape must not be a private Eucharist; there must be but one Eucharist for one church, that at which the bishop presides. The Christians of one place must break one bread, and drink of one cup. The first note of Ignatius is unity; the second is life. The spiritual life of the individual is fed from the one life of the Church, and that life is Christ. Strong realistic metaphor passes into doctrine; the bread and wine of the Eucharist are the body and blood of Christ, and are for the faithful "the food of eternal life." Ignatius varies the metaphor now and then, but this is the form in which it goes on its way to become the foundation of the doctrine of Irenæus, sixty years later, and of much subsequent dogma. But there is no allusion in Ignatius to the institution of the Eucharist by Jesus, or of any injunction of his as to the perpetual showing forth of his death; nor is there any assimilation of the Eucharist to a sacrifice.

The Epistle of Clement of Rome to the Church of Corinth, written in the last decade of the first century in support of the "Elders" and against those who were restive under their authority, really deals, in part at least (and this, we believe, Réville is the first to make clear) with the same question as to the Eucharist as that which presented itself to Ignatius, in the case of the Asiatic churches, a few years later. At Corinth, the effort on the part of some to make the Eucharist a rite, incorporated into the stated worship of the church, is resisted by others, who wish to maintain its independent and social character. Clement strongly supports the former view, and, with the true Roman feeling for authority and organisation, would place everything in the hands of duly appointed and official persons, alleging in support of his argument the sacerdotal and sacrificial system of the Old Testament. He urges no command of Jesus to the apostles; surely (Réville thinks) he would hardly have failed to appeal to the words of institution, if he had known them. His Old Testament analogy leads him into the language of sacrifice; but he applies it only to the oblations of the faithful, and no idea of expiation is involved. And he says nothing of the assimilation of the elements to the body and blood of Christ.

The *Didaché* furnishes a kind of half-way house between the Apostolic fathers and the New Testament. Its evidence is of primary importance. "Dating, in the form in

which we now have it, from about the year 100 or before, it preserves, especially in its oldest portions, a fragrance of the primitive Christian soil such as one finds nowhere else, save in the best elements of the synoptic Gospels—no influence of the Greek mind, no perversion due to theological system, rabbinical or Alexandrian. If there is a chance of finding anywhere an attestation as to Eucharistic practice in the Galilean communities of the first century, here it is" (p. 46). We must refrain from quoting from the *Teaching* itself, and use our space for the purpose of giving here the actual heads of Réville's summary of its testimony (rather more barely and precisely than we have done in other cases):—

(1) The Eucharist is here an actual meal (no mention of *agapé*).

(2) As a meal, it is of the simplest, and its character is before all things spiritual. The Syro-Palestinian churches are village communities, and a common meal is still possible. The thanksgiving is not for the fruits of the earth, but for the life and knowledge which God has given by Jesus Christ.

(3) The Eucharistic meal is held on Sunday, but may be held on other days, e.g., when a travelling prophet visits the community.

(4) The Eucharistic prayers are a first sketch of the Christian liturgy, framed after the pattern of prayers used in Jewish festivals.

(5) These prayers contain no allusion to sacrifice. (The passage, *Did.* xiv. 3, about "a pure sacrifice," quoted from Malachi, does not belong to the earliest stratum of the document.)

(6) The essence of the Eucharist is thanksgiving for spiritual blessings, but these are not conferred by the elements themselves, or by partaking of them. They *have been given*; there is no mystical virtue in the elements that can confer them.

(7) The Eucharistic bread is the symbol of the Union of Christians as one body.

(8) In the Eucharist of the *Teaching* there is no allusion to its institution by Jesus; no commemoration of his death; no allusion to his flesh or his blood.

The discussion of New Testament texts is, of course, complicated by unavoidable considerations such as do not occur in the treatment of patristic documents, but belong to the domains of special criticism and exegesis. This is apparent at once as we follow our author in his upward chronological course, and arrive at the Fourth Gospel. Here, the first thing that strikes the reader, who is following this investigation, is that there is no mention of the institution of the Eucharist by Jesus on the eve of his death; there is nothing at all about a Last Supper. But a discourse on the Eucharist is attached to the miracle of the loaves (ch. vi. verses 25--40, 47--58; the salient points being verses 27, 35, and 51). Realism is pushed to an extreme in the reiterated expressions as to eating the flesh of Christ and drinking his blood: yet to the evangelist it means "to dwell in Christ, and have him dwelling in you; the mystical unity of which he will further describe the nature in chapters 15 and 17; the assurance of eternal life." In fact,



no sooner is this painful allegorising perfected, than the writer himself surpassed it all by the simple and pregnant words, "It is the spirit that maketh alive; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life" (vi. 63). Here is Réville's final note on the whole discourse:—"All this has no intelligible sense for the peasants of Galilee. It all becomes clear as addressed to Hellenistic Jews, who accept the evangelists' own theological premisses, but to whom the doctrine of the incarnation is repugnant, and the Christian assimilation of the bread of life with the flesh of Jesus, revolting. If the Fourth Gospel furnishes no evidence as to the institution of the Eucharistic meal by Jesus, it contains evidence of first importance as to the estimation of the Eucharist in the inner circle of Christian mystics of Asia, who fused the gospel tradition with the Judæo-Hellenic theology of their time, and thus settled for centuries the main types of Greek ecclesiastical doctrine" (p. 65.)

Réville refers the allusion in v. 64 ("there are some of you that believe not") to the persons in the Christian circles of Asia who did not accept the equation *bread = flesh: wine = blood*, in the sense of an imparting of eternal life through mystical union with Christ in the Eucharist. This is the essential thing; there is no "showing forth of his death," and no commemoration of a sacrifice. *Flesh* takes the place of the *body* in the phraseology, and there is no emphasis on the solidarity of Christians as one body. An eschatological note is preserved in the words, "I will raise him up at the last day."

We cannot here pay adequate attention to the careful pages in which our author deals with the testimony of the Apostle Paul. Every attentive reader of the Epistles to the Corinthians knows something of the Corinthian Church—what its meetings were like, and what Paul thought they ought to be. We can only notice some essential points in his theory of the Christian Eucharist. It is not yet Eucharist: it is the *Lord's Supper* or the *Lord's table*; in the element of *blessings* is more prominent than that of *thanksgiving*. It is a common meal; in fact, the participants provide their own food; there is no mention of *oblation* or of *sacrifice*. The leading motive is *communion*, the communion of disciples with their Lord. "They are the body, of which he is the spirit." This communion is a participation in a new covenant consecrated by his blood and signified by the cup. It is, therefore, a "showing forth" of his death. The eschatological note sounds again in the words "till he come." And it was instituted by Jesus as a memorial of himself: this comes to Paul as a revelation from the glorified Christ. It appears again in Luke, "who here depends on Paul," and in Justin's "lost gospel." What is the real meaning of this "revelation of the Lord?" "It appears to me to be the Pauline interpretation of facts already existing, consecrated, in the eyes of the apostle, by a declaration of the glorified Christ. . . . On this matter, as on many others, the heavenly Christ, from whom he holds his

postolic commission, has explained to him the deeper sense of the tradition, of which the disciples of the earthly Jesus had only the letter" (pp. 94, 95).

Passing by the few notices of the "breaking of bread" in the book of Acts, we hasten to compare the gospel of Luke with the teaching of Paul. And here we set aside the troubled question of the first and second cups, and note a few important points:—

(1) The supper is the Passover.

(2) The Eucharist (thanksgiving) and the Eulogia (benediction) mean the same thing, and are consonant with Jewish types.

(3) The bread is likened to the body of Christ "given for you," and the cup is the new covenant "in his blood."

(4) There is a strong eschatological element (Luke xxii. 16, 18), but no mention of sacrifice.

(5) The institution by Jesus is clearly affirmed.

This element of institutional perpetuation is singularly absent from the narratives of Matthew and Mark. Not a word to indicate that the farewell meal is to be repeated, save only "in the kingdom of God." For these two evangelists the supper is the Passover; the idea of communion is emphasised in the eating of the same broken bread, and drinking, "all" from the same cup. The cup represents the "covenant-blood poured out on behalf of many." Réville does not discuss O. Holtzmann's view that the cup was literally poured out, following the analogy of the "covenant-blood" of Exodus xxiv. 6, 8 (where "sprinkling" is an inadequate rendering). There is no question of a new covenant as opposed to the old. It is a *last* supper, and the covenant between Jesus and his disciples is consecrated afresh, and "as every alliance in antiquity, among Jews and pagans alike, was consecrated by the sacrifice of a victim, he presents the bread as the body, and the wine as the blood, which consecrate this alliance, and says, "I shall not, henceforward, drink with you until the Kingdom of God . . . shall be realised."

In a chapter devoted to the evidence of the synoptics, Réville arrives at the conclusion that the last supper was a Passover meal, but that the fact that it was the last meal taken by Jesus with his disciples was to the evangelists the significant thing, and this excluded any intention of showing that it was an orderly and naturally conducted Paschal celebration.

The reader will have been prepared to find that our author regards the traditional and ecclesiastical view of the Eucharist, where it departs from the simple significance of the Last Supper, as due to "the theologian Paul of Tarsus—his speculations and revelations." The Lord's Supper of the first Christians was the continuation of the meal which the disciples habitually took with Jesus, at which Jesus blessed the bread and wine, and gave thanks, according to the practice of Jewish piety. Here we are in entire agreement with Réville, save only in one matter. While we believe that communion in one bread and one body was an idea inseparably connected with a

practice of Jesus at the common meal (note how this is commemorated in Luke xxiv. 30, 35), and the *fractio panis* kept the meaning long unchanged, we cannot but think that the cup marked something special to the *last* supper, and something directly due to its Paschal character. The significance of this latter was early lost, or intentionally obliterated; while the bread keeps its first sense, the cup has various interpretations put upon it. The spread of the earlier gospels propagates the misunderstood expression "covenant-blood." In some way the cup stands for *blood*. This symbolism reacts in the conception of the bread as *one body*. It is converted into *flesh* to furnish the flesh and blood of Christ.

J. E. O.

### THE LIGHT WITHOUT AND THE LIGHT WITHIN.\*

Two books that had their origin in contributions to the periodical Press, one in a Sunday magazine, the other in a quarterly, reach us together by more than happy accident. Their subject matter is akin, though viewed from different sides; their authors are men of ability, and, still more, men of serious mind. Each has had experience of that which he writes, and longs to impart something of the secret of his life's peace to others. Each has enjoyed considerable success in winning the attention of the thoughtful, and the success is fully deserved.

Though important, they are not great books. A few hours will serve even an honest reader to get through either of them. But unpretending in form, they are courageous in effort. Their scope covers a wide territory of thought, and if the reader be alert as well as honest, he will find many a critical junction on his way where he may long and fruitfully ponder the many alternatives open to his judgment before he goes on with his kindly guide.

Professor Peake, whose name is in high repute in Nonconformist circles and beyond, is well aware (as his preface shows) that his volume is far from being a really adequate presentation of the "Nature and Truth of Christianity." To discuss properly, in a little book with large type, such questions, among others, as, What is Religion? Is There a God? Which is the Best Religion? The Trinity, Sin, the New Testament History, the Virgin Birth and the Resurrection, the Incarnation, and Personal Salvation, is clearly not possible. What is possible, the author attempts, viz., to state definitely his own conclusions and to indicate substantially the grounds upon which they rest. Probably such a method is the only one likely to succeed with the particular class of readers for whom these chapters were written. An impatience of more detailed study, and an incapacity to grapple with profounder arguments, are characteristic of but too many in our day who have not on their side even the excuse of youth. Formerly, and to some extent still in

\* "Christianity: Its Nature and Truth." By Arthur S. Peake, D.D. (Duckworth & Co. pp. 298. Price 2s. 6d.) "Authority and the Light Within." By Edward Grubb, M.A. Second edition. (J. Clarke & Co. pp. 143. Price 2s.)



certain directions, the course adopted by those who would influence such readers has been that of dogmatic authority. Prof. Peake is far too wise a man to endorse such a method. He appeals against the facile commendation of "religion" as distinct from "theology," and has no disposition to undervalue critical science. He says: "There is a religious attitude which is well illustrated by the following story. A friend of mine went into a church at a south-coast watering-place. In the course of the sermon the preacher said: 'Few things, my friends, have done more harm in this world than thought.' He then proceeded—though it was surely quite unnecessary—'Don't my dear friends, put me down as a thinker, put me down as a believer.' " No doubt, Professor Peake's great aim is to produce Christian believers, but he infuses so much mind into his "popular" style, that we should not be surprised if some who read his pages "think" a great deal indeed under the stimulus of his arguments in defence of a moderately orthodox Christianity.

We say moderately orthodox, because while he retains the Trinitarian scheme of doctrine, he yields the Fall in any sense in which the old orthodoxy held it. The composite and uncertain materials out of which the gospel story grew, and all the other main positions of Biblical criticism, are not contested. The stress of study in the field of Comparative Religion also leaves its trace here, although (perhaps naturally) the mind of the author appears not to be so open as could be wished to the significance of other types of religious development than his own. As a whole, the book is a welcome piece of evidence of the changing temper of apology.

And yet, how invincibly "apologetic" it all seems! We try to imagine a candid and sympathetic student from Asia perusing these pages. What perplexities they would present! How unsatisfying the case, from a Scripture at the best admittedly insecure, in favour of the most stupendous marvels! Encouraged by the frank admission that "there is no doctrine of the Trinity in the Old Testament," and the unhesitating rejection of the customary "texts" cited in proof of a Divine pluralism, the reader goes hopefully on—only to find himself in a woeful quandary at last. "We must remember," we are told, in mitigation of the difficulty of understanding the "mystery" of the Trinity in Unity, "that we cannot apply to the inner life of God considerations which are simply true of human experience." But the author seems to forget his own canon when a page or two later he maintains that, as man realises his own personality by the contrast of self and the universal not-self, so "we may see in the distinctions within the Godhead that which makes the divine self-consciousness possible." Of course (unfortunately) we meet also with the suggestion that these "distinctions" furnish room for "love" in the Godhead—a queer conception, unless we are to break up the "divine society" (as it is called) into three (or at least two) distinct lovers; and if we preserve the unity we do not see how the charge of "self-love" is to be escaped.

No; with the most sincere admiration for Prof. Peake's devout and open-hearted enthusiasm, we feel that he moves in these pages like a man in mediæval armour. Some bits of the panoply he has thrown aside; they lie very significantly in the dust. But not till he has discarded much more will he move freely, and takes us joyfully on the way with him.

The other volume, to which we have referred, has already stood the test of critical appreciation, and we are glad to find that a second edition of "Authority and the Light Within" has been called for. There is so much in the Quaker mind that is sympathetic with Unitarian modes of thought that one feels this is indeed a lead in the right direction. That Mr. Edward Grubb repeatedly quotes with consent from Dr. Martineau's "Seat of Authority" is sufficiently assuring on the argumentative side.

When that great book was published, it inevitably elicited protest from those whose habit had been to rely wholly on external authorities in matters of religion. On behalf of a correspondent, the present writer asked Dr. Martineau if any "answer" to his book had been published. The reply, spoken very quietly and gravely, was, "There is no answer." There was a caricature, however; it appeared in Mr. Hugh Price Hughes's journal, and was to the effect that in matters religious Dr. Martineau's authority was—Dr. Martineau! If the volume before us had no other service to render, it would be enough that it so admirably refutes this charge of "ipse-dixitism."

"The Light Within," writes the author, "is just as much a human faculty as is 'Reason' in its widest sense; it is the power of a self-conscious person to enter into communion with God. It is also Divine; for it is God revealing Himself within us. In the depth of every person the Divine and human meet."

Does this place "revelation" at the mercy of the uncorrected and undisciplined spontaneities of anyone—the first chance individual on the street? We need have no alarms. The modern Quaker (like, indeed, the wise Quaker of old) knows well that in this matter, as in all matters of deepest life, the path of sound judgment is not reached by experiments in solitude. We must go out of doors to find the meaning of home. The experience of others is an element in the problem, and while the mind has its own rights, superior to the claims of all that is external, it cannot rightfully use those rights till it is able to reckon shrewdly and with some precision how much of itself is bound up with the life around. Hence emerges the significance of associated experience, whether in religion or in art, or in whatever else depends not only on logic, but on feeling.

Mr. Grubb, as is reasonable, admits the service rendered by those around a man who know more than he does. He admits, and emphasises, the authority by which the more gifted and better developed speak to the less. But the very aim of the exercise of such authority is to develop the authority of the individual; to make vigorous persons is ever the surest way to benefit society at large. An infallible guidance is shown by history to be in-

accessible to man; he has tried Church and Bible, and, alike, they have failed him. The more recently proclaimed refuge—"The Authority of Christ"—is no less vainly sought; for "even accepting, as we did" (says the author), "that in Jesus was incarnated the Eternal Word of God, we yet do not know infallibly what he did say when in the flesh, while we do know that He could only teach such truth as could find lodgment in the imperfect minds of His hearers; and, further, we know that He himself, was compassed with limitations." In the last resort, man is thrown back on his own immediate experience; something of the infinite is in every person. Let the soul surrender itself to the guidance of that element with the assistance of reasoned teaching. Mr. Grubb thus believes in the Divine Immanence, yet he apprehends a Transcendence beyond the limits of man's experience. The "Light," he conceives, was once exhibited to mankind in a "perfect human life," that of Jesus Christ; and it is they "whose natures are renewed by the Spirit of the Crucified who come into full possession of their powers of spiritual vision." Recognising that Quakerism has not yet succeeded with the multitudes as it might have done, and that its comparative sterility of philosophic thought may be, in part, responsible for this, he makes an appeal—which surely finds an echo in the hearts of Unitarians—that they who have help of this kind to give should not be slack in these days in the reconstruction of religious thought.

W. G. TARRANT.

#### POVERTY.\*

MR. REASON'S book is, on the whole, a careful piece of work, but it is unfortunate that, with much which will help the student, there is not a little which will mislead. For example, the discussion of the population question is inadequate, and the final word upon it is entirely unsatisfactory. In his closing review the author says (p. 148), "It did seem, however, as if we might ignore" the question. In the light of his own admissions that is a very strange conclusion. He notes "those deplorable boy and girl marriages which occur all too frequently" (p. 111). He repeatedly mentions the fact that, in words quoted from Sir J. Gorst (p. 56), "the race is propagated in the greatest proportion by the least fit part of it." He admits that "theoretically it is difficult to refute" the contention that "while the other classes take care not to multiply beyond their share of the national resources, the poor are chiefly those who do not take such care, and, therefore, suffer the natural check of a high death rate and insufficiency for the survivors" (pp. 66 and 107). All this is incompatible with the view that the population question can be ignored. And the question is not to be evaded by the Carlylean argument used on p. 115. "Over-population by itself would mean that using all resources to the utmost it was impossible to satisfy the primary needs of all"—a state of things denied ever

\* "Poverty." By Will Reason, M.A. Social Service Series, No. 7. Edited by Percy Alden, M.P. (Headley Brothers, 1s. and 1s. 6d. net.)



to exist. That is not what is meant by over-population. Conceivably it might be possible at any given moment to satisfy the primary needs of all by "using all resources to the utmost." But the difficulty is that, use resources as you will, there are people who have not skill enough to earn, or prudence enough to provide for, what is requisite for the *continued* maintenance of those dependent on them—one principle cause being that stated in the above quotation from Sir John Gorst. But Mr. Reason advocates a special method of "using resources to the utmost," and here we pass to a larger question. He is a Collectivist or Socialist. "We must look to some means of collective ownership and use of these natural forces" (p. 144). His great point is that poverty results chiefly from restricted access to the means of production. He seems to think that private ownership is the principal cause of restrictions, and that nationalisation would do more than anything else to remove them. This is the principal burden of the latter part of the book. But it was hardly private ownership that restricted access to America before the year 1492, and concealed so long from men the resources that lay in steam and electricity. It was not nationalisation that gave Columbus and Watt and Edison the insight and enterprise which brought new worlds to men.

One specimen of Mr. Reason's argumentation upon this point must suffice. Speaking of those who work long hours and receive little pay, he says (p. 118), "It is because labour is restricted in its application to the means of producing wealth that the labourers are willing to accept a little purchasing power (*i.e.* wages) in return for long hours of labour." But if this were so, then increase of wages and shortening of hours would not be obtained as they have been by the mere combination of labourers in trade unions, without any change as regards the application of labour to the means of producing wealth. Mr. Reason continues, "If they had free access to these means, they would accept nothing less than they could produce for themselves." What does "free access" really mean here? It is an attractively vague idea. Has Mr. Reason tried to imagine to himself what "free access" on the part of the whole population of this country would imply? (On page 121 "free access" becomes "full access" but it is still vague.) And what would be the amount which men having this access "could produce for themselves?" How would men ascertain this amount? And does it mean the amount produced by a man working solitarily, or how? One more sentence. "In the rare cases in which there are not enough of them to meet the opportunities which are open, they drive up the amount of purchasing power they receive in the shape of wages more nearly to the value of the result of their labour." So, after all, Mr. Reason himself allows that for the driving up of wages there is no need of "free access" to the means of production, but only a restriction of numbers! But why can men's wages only be driven up "*more nearly*" to the value of the result of their labour? And, once more, how is this "value" determined?

Such is the loose and inconclusive reasoning into which the author lapses when he advocates what he holds to be the primary remedy for poverty.

It is a pity. Mr. Reason has put a good deal of reading and thinking into his little book, and much of it is excellent. But he is overborne by easy and popular theories, often, apparently, against his better judgment. He is a minister. How would his theory of the right of "free access," or "full access" to the means of producing wealth apply to ministers, especially to those who suffer poverty for proclaiming unpopular ideas? I have never been able to see how their lot would be improved by Collectivism. And the case is instructive. At both ends of the intellectual and moral scale there are causes of poverty which are alike in this—that they lie deep in human nature, and no mere change of "system" will remove them.

H. RAWLINGS.

#### THE LITERATURE OF PERSIA.\*

It is somewhat remarkable in these days to find a work of this character going into a second edition, and Mr. Browne is to be congratulated upon this satisfactory result of his strenuous labours. Strictly speaking it is the first only of the two volumes before us that is thus distinguished, and that is more remarkable still, since it is really only the prolegomena to the second. For to all that represent the glory of Persian literature to the general reader, save the Avestas, this initial volume contains only passing reference, it is in the second that the great poets are dealt with. The literature upon which the first volume is based extends only to the beginning of the eleventh century, and includes the cuneiform inscriptions of the Archæmenian period, the theological and liturgical literature of Zoroastrianism, and the inscriptions of the Sasanian period, together with the products of a little more than a century of the earlier period of Mohammedan influence. That upon this basis the author has been able to build an acceptable book is due to the fact that he has read these materials as the expression of a nation's life, and, taking as his model the writings of men like J. R. Green and M. Jusserand, has told the story of changing dynasties and warring religions in a manner that is quite fascinating to read. It is a living story of exceptional interest, set in its due place in that of the nations around, notwithstanding the fact that the materials had to be sought for the most part in rock inscriptions and unpublished manuscripts, and the writings of scholars of almost every European land.

Nor must it be supposed that even these early records are devoid of human interest. If any should question whether the study of these ancient records have any other value than that of interesting historical monuments, let him be assured that the wisdom of the East lies locked up in them "like apples of gold in baskets of silver."

\* "A Literary History of Persia, from the Earliest Times to Sadi." By E. G. Browne, M.A., M.B. 2 Vols. (T. Fisher. Unwin. 12s. 6d. each net.)

Here, for example, are two very ancient couplets in praise of ambition—

"If lordship lies within the lion's jaws,  
Go, risk it, and from those dread portals  
seize  
Such straight-confronting death as men  
desire,  
Or riches, greatness, rank, and lasting  
ease."

And here is a reminder that those who thus seek worldly success and obtain it should remember that they stand in slippery places—

"Though the world should hold thee in  
honour, let that not fill thee with  
pride;  
Many the world hath honoured and soon  
hath cast aside.  
For the world is a venomous serpent:  
its seeker a charmer of snakes;  
And one day on the serpent-charmer  
the serpent its vengeance takes."

But it is in the second of these volumes, which carries the story down to the middle of the thirteenth century of our era, that we are introduced to the men who, for most of us, are the glory of Persian literature. Hafiz belongs to a later date, and will fall to be dealt with in the concluding volume which Mr. Browne hopes some day to write. But here is a critical treatment, by one who has made this particular period in the history of this particular people peculiarly his own, of the *Shahnama* of Firdawsi, of the *Rubaiyyat* of Omar Khayyam, of Anwarî's exquisite "Tears of Khorassan," and Sadi's "Gulistan." These are all of them part of the general literature of the world. They have been translated into English again and again, and three of them are obtainable in a cheap form, and have been read by thousands with interest and delight. Every material fact of interest respecting their authors, the times in which they lived, the poems themselves, and the circumstances which called them forth, are given in this book. And they are treated, not as isolated events, sudden inspirations springing causelessly into being, but as integral parts of the life-history of this people which in the past has written its name large upon the history of the world, and in the present is by no means dead.

Of the many other writers, poets, historians, travellers, sectaries, whom Mr. Browne passes in review, we have no space to tell; nor of the legends and fables which he translates. Praise must be given to the attempts he has made to translate into the exact metre of the originals the poetical quotations with which he adorns his pages. A word should be said also in praise of the very complete bibliography, and the remarkably full and well arranged index.

FELIX TAYLOR.

OUR human love for one another, and all our human help, is not less His for being ours. "God's tender mercy" is the name in heaven for what we call on earth—"a drink of water." Many dear things of providence He hands to His little ones *by each other*. Sometimes, how can He reach them else! And sometimes, whom can He use but you and me?—William C. Gannett.



## SHORT NOTICES.

*The Other World*, by W. Garrett Horder, is a volume of sermons preached in different years on or about Easter time. The author, whose intelligent and devoted labours in hymnology and other religious verse have earned the gratitude of the Christian Church, here deals with a special problem in an unconventional way. We have read with much sympathy his sensible exposition of the probabilities of men's future condition. Many a reader of religious literature has been rather hindered than helped by the crude and the sentimental elements that nowhere persist so strongly in Christian teaching as in connection with the life to come. Mr. Horder has no difficulty in exposing the unreasonableness and downright contradiction contained in the usual teachings and pious talk on the subject, and his wide acquaintance with the best poetry enables him to fortify his own suggestions with much that is illuminating. We cordially commend the book to earnest and troubled minds. (Macmillan, pp. 188, price 3s. net.)

In connection with the 400th anniversary of the birth of Calvin the Religious Tract Society has published a half-crown handbook, under the title *John Calvin, the Man and His Work*. A large number of pictures (including one of the "expiatory" monument of Servetus) render the book as attractive as may be; but in truth the whole strikes one as very dry. Whether the author of "The Institutes" could ever quicken the imagination of a modern biographer is doubtful. The monk Savonarola, who purged Florence, has found brilliant literary portraiture; the reformer, Calvin, who chastened Geneva, may command the reverence of some, and the respect of many, but we find it hard to love him. The present biographer, the Rev. C. H. Irwin, has doubtless done his best in the space allotted, though we could have spared some of the pages given up to doctrinal exposition. After all, as the author must needs confess, the typical Calvinism is just that which has melted away; what remains would be ruefully viewed, we suppose, by the great man whose name it borrows.

*God, an Enquiry and a Solution*, by Paul Carus, presents in a succinct form the philosophical conclusions of this prolific and able writer. A considerable portion of this volume is not new matter, but the old is worth reading again. The author tells us how he passed from orthodox religious views into atheism, and at last emerged from mental struggle with a faith in "God." That he is to be congratulated on reaching his present stage few would deny; but that many could find peace in it is quite another proposition. Put briefly, his belief is strictly one with the Spenserian dictum, "Soul is form and doth the body make." "Form" is the only permanent "substance." The conservation of "form" is immortality. That cosmic "norm of existence," through which things are intelligible, which is not a mechanical totality but a "universal consistency," is "God." In the "loving embrace" of this "All-hood" we live and move and have our being; and yet any personality as we know it cannot be attached to "God" as conceived by the author. He would suggest "panpathy,"

or "All-feeling," as the best definition of religion; and an adaptation of the hymn "Nearer, my God, to thee," indicates the presence and movement of emotion in his mind—though the poetic result is certainly thin. The following sentences are typical:—"The eternal norm of being is actually a harmonious totality of laws of nature, a system of truths, a spiritual organism, or a body of immaterial influences which condition all the details of becoming. These creative factors of life are omnipresent and non-material; they are eternal and indelible; they are immutable and perfect beyond the possibility of being improved, forming the unchangeable bed-rock and ultimate *raison d'être* of existence." Again: "God is not a being, not a concrete individual, not an ego, thinking successive thoughts, yet He is a systematic whole, an organised entirety, the total of omnipresent eternalities and necessities, bearing the features that condition the rationality of personal beings, and giving character to the world-order as well as being the standard of measurement for the moral ideas of all living creatures." Dr. Carus's book is another proof of the ascendancy, in our day, of idealism (of one sort or other) over materialism. (Kegan Paul, price 4s. 6d.)

In his little book *Commonsense in Religion*, Mr. Martin R. Smith has vigorously expressed many wholesome convictions concerning what he conceives to be "Orthodoxy." So far as his conception accords with the fact there is little to be said in deprecation of the trenchant style in which he writes. Apparently, however, he has not made himself acquainted to any large extent with the less crude teachings now current in many so-called "orthodox" churches. In consequence, much that he says seems destined to miss its mark, though doubtless a mind here and there may be found open to this particular kind of appeal. With the fundamental positions taken up many of us would heartily agree, but that is not to say that we sympathise with the dogmatic tone which speaks in the name of "commonsense" just as confidently as it used to do in the name of orthodoxy itself. The book gives evidence of earnest thought, sincere religious feeling, and considerable acuteness of argument; but the writer who ventures with so obviously slender an outfit of critical information to discuss the Scriptures cannot expect the serious attention of the carefully studious. (Longmans, pp. 195, 2s.)

We heartily commend Dr. Joseph May's little book, *Miracles and Myths of the New Testament*. It consists of discourses published in America, seven or eight years ago, and now re-issued by request of friends on this side. The subjects include the Myths of the Resurrection and of the Deity of Jesus, and, after the miraculous and mythical have been stripped away, we are shown "Jesus as he was." The author is amongst our best writers on these subjects; he combines directness of style with gentleness of spirit; and even those who cling most to the old views must feel that here is a devout and reverent mind at work. Those, on the other hand, who have begun to despair in their perplexity over the Gospel difficulties will find him a candid and helpful guide. (Philip Green, 1s. 6d. net.)

## OBITUARY.

## MISS FRANCES E. COOKE.

WITH sorrow we write the familiar name in this place, and yet with thankfulness that the Messenger of Peace has at last delivered our friend from the long trial of her grievous illness and slowly wasting strength. It is thirty-four years ago that the first of Miss Cooke's little volumes, "Footprints," with sketches of the Wesleys, George Fox, and others, was published by the Sunday School Association. Three years ago, the same Association brought out her "Children's Hour," a collection chiefly of stories written for our Children's Column, and between these two dates how rich a store of biographies, which have made her name long familiar and dear to our young people. Writing for them in the *INQUIRER* of November 17, 1906, we said of her last book:

"Look at the last page of this 'Children's Hour,' and you will see from the list that there are twenty-one little books\* which Miss Cooke has written for you children, and all telling of the lives of noble men and women. There are the stories of such great Englishmen as Latimer and William Tyndale and Sir Thomas More, and of those brave reformers, Cobden and Lloyd Garrison, and of our own religious teachers and heroes, Theophilus Lindsey, Channing and Parker; then there is the beautiful life of Dorothea Dix and of St. Francis of Assisi, and the poet Whittier; these and others, all helping us to feel how brave and true and beautiful our human life may be. One of the books is called 'In Goodly Company,' and another 'Noble Workers,' each of them containing a number of short biographical sketches; and a rather larger book is the History of England, in Mr. Fisher Unwin's 'Children's Study Series.' As one thinks of all these books, and of how their inspiring story, so simply and beautifully told, has helped the children, and the elders too, in innumerable homes, to believe more in goodness and to be themselves more brave and true, one feels that it is a very rich harvest that she who wrote the books is reaping all the time from her years of patient and devoted work. And those who know her best know most surely, what all must feel who read her books, how beautiful and brave and unselfish a spirit has from the first inspired her work, worthy of that 'Goodly Company.'"

Then already her work was done. For some years before she had been troubled by "brain fag," and had suffered greatly from neuralgia, but held bravely on, husbanding her strength, and putting in all the work that was possible in the tasks that were her great delight. Latterly she had been completely prostrate, and last year her elder sister, Caroline, died, literally worn out by tendance upon her needs. That was characteristic of the two sisters. They had so devoted themselves to their parents and then to one another. Their brother, Bancroft, died a few months before Caroline, and now the last of the family is gone. In her seventieth year Miss

\* There are really twenty-four, we believe; and also an abridgment of the "Richard Cobden," issued as a Cobden Club pamphlet for a penny.



Cooke passed away on Saturday morning last, in the Nursing Home at Oxtou, where she had been cared for since her sister's death.

Frances Emma Cooke was born January 12, 1840, the younger daughter of Isaac Bancroft Cooke (1811-87), of Birkenhead, who, as a cotton broker in Liverpool, held a high position in the commercial world, and as a citizen of fine culture and noble public spirit. He was an influential member of the Anti-Corn Law League, and of the Peace Society, and was deeply interested in the work of Charity Organisation. Originally a member of the Society of Friends, he was one of the three men (Samuel Bulley and Charles Edward Rawlins were the others), who after the famous Unitarian Controversy of 1839, became members of the Rev. James Martineau's congregation, then in Paradise-street Chapel, afterwards in Hope-street Church. Such were the influences which formed the daughters' lives. They grew up in intimate friendship with the Martineau children, and the highest ideals and aims were dominant throughout their lives.

At the time of the Crimean war, we believe it was, that Isaac Cooke, on account of his strong Peace principles, separated himself with much pain from the Hope-street congregation, and from that time the family was connected with the newly established Unitarian congregation in Birkenhead. The daughters taught in the school, and the memory of their works of beneficence remains in many grateful hearts. Education, a wise charity, defence of all dumb and helpless creatures, engaged their constant thought and effort, and the gift of friendship was in both of them a beautiful grace.

Frances Cooke, however, will be chiefly remembered by her books for young people. The series began, as we have already noted, in a collection of short biographical sketches, and two others followed. "Guiding Lights" (Nimmo, 1876) and "Great Lives" (S.S.A., 1880). Then came a number of single biographies (published by Sonnenschein), eight volumes in some ten years, from "A Boy's Ideal: Sir Thomas More" to "A Scottish Hero: Thomas Chalmers," in 1891; followed by two other volumes, "Heroes and Heroines for Home Reading" (1892) and "In Goodly Company" (1898), each containing a number of short sketches. These two are witness to the keen interest which Miss Cooke felt in the work of the National Home Reading Union, and for some years she was a regular contributor to its Young People's Magazine. Meanwhile, her other well-known biographies were published by the Sunday School Association, from Theodore Parker in 1883 to Francis of Assisi in 1902. "Heroes of Industry" in the series of Ludgate Readers (now issued by George Philip & Son) appeared in 1904, the last of her books, except for "The Children's Hour," which gathered up many of her delightful "Children's Columns," in 1906. "England," in the Children's Study Series, was published in 1896, and in 1899 Headley Bros. brought out her "Story of William Penn." For a volume of his sermons she wrote in 1893 a "Memoir of Russell Lant Carpenter" who was the first minister of the Unitarian Church in Birkenhead.

Such is a bare record of her literary work. The books remain with us, a beautiful gift for us and for our children, and we must be glad for her that she has now reached "the haven where she would be."

The funeral service at the Flaybrick Hill Cemetery, on Tuesday, was conducted by her minister, the Rev. James Crossley, of Birkenhead.

## THE CHILDREN'S COLUMN.

WE have passed midsummer and are drawing to the end of "the leafy month of June." Let us carry our thoughts back three months and try to realise the change since then in the aspect of the country.

Think of the parks, gardens, trees as they were three months ago. There was scarcely a sign of the new buds. Even the hawthorn and elder showed very little trace of green. The new life was already stirring in root and trunk and branch, the seeds were astir in the ground, but there was as yet only the promise of spring.

Since then what a change! What a succession of beautiful tints in leaf and flower, what a marvel of growth! And all this change so gradual, so quiet, little by little, day by day.

We take a pride nowadays in *speed*—speed in locomotion, with our railways and motors, in rapid communication by telegraph and telephone. But the *gradual growth* in nature is more wonderful.

"Seeds in darkness swell and grow,  
Tiny blades push through the snow.  
Never any flower in May  
Leaps to blossom in a burst;  
Slowly, slowly, at the first,  
That's the way,  
Just a little every day."

And growth in knowledge, in goodness, has to be gradual too. We are all, I hope, trying to be good. But we are apt to be impatient. We should like to move forward at motor speed—to reckon our progress by the mile and the minute, instead of in the old-fashioned way, step by step, and day by day. We would like to gain our knowledge as rapidly as we gain our news—by telegraph!

But learning, like growing, has to be gradual.

"Children learn to read and write  
Bit by bit and mite by mite;  
Never any one, I say,  
Jeaps to knowledge and its power.  
Slowly, slowly, hour by hour,  
That's the way,  
Just a little every day."

In fairy stories the changes come suddenly, by magic. A huge bean-stalk springs up in a single night, a pumpkin is transformed into a coach, an ugly beast becomes a prince. And how we enjoy the suddenness of the change!

On the other hand, in true stories of great lives we enjoy finding the little by little, day to day methods of real life. How interesting it is, in reading biography, to trace the progress to greatness step by step from small beginnings. Even heroes and heroines cannot "leap to knowledge and its power," but have, like the rest of us, to learn gradually,

"Just a little every day."

Last week I told you something of the early life of the naturalist Robert Dick. Using the imagery of Longfellow's poem, we imagined the boy Robert learning from Mother Nature to love the pictures she showed to him, to listen to the songs she sang to him, and to read day by day what is written in her wonderful story book.

To-day there is more to tell of his rambles, of the treasures he collected, and of the stories he read in the book of Nature.

Little by little he made friends with some of the boys who had jeered at him as "the mad baker." Little by little he saved up enough money to buy more books and a microscope to help him in his researches. Little by little he wandered over Caithness, and added to his collections, and to his knowledge.

About midsummer, when in the far north it is light all night, he was able to wander off great distances for rare specimens, staying out most of the night and returning just in time to light his oven fire for the morning baking.

By the time Robert Dick was twenty-five he had specimens of all the insects to be found in Caithness. Then came five years spent in collecting plants, and after that he was led on to geology.

Whilst digging up plants in rocky places he had often found shells and fish bones embedded in the stone—fossils, as they are called. Yet according to the books he read there were *no fossils* in Caithness. Armed with a poker, hammer, and two chisels he began a fresh series of rambles, finding more and more fossils, and puzzling over their story. What could this mean? How did the remains of fishes and other sea creatures get into the stone? Had the sea once covered these moors and mountains? Have you ever seen shells or a dead crab lying half buried in the sand at the bottom of a shallow pool on the seashore? Imagine the sandy bottom of the deep sea and how shells and the remains of all sorts of sea creatures would sink down and get covered with more sand. In the course of years the weight of more sand above, and of the water above that, would harden the sand below into stone. Then in the course of ages, in changes of the earth's surface, part of the old sea bottom must have been lifted up and become dry land. Is it not like a tale of magic?

At last comes a lover of nature, like Robert Dick, who has learned to read what he sees and to understand.

Gradually his investigations became known, and learned men visited him at Thurso. He remained poor, however, and at last, when a cargo of flour for him was shipwrecked and he was left "next door to a beggar," he sold his collection of fossils to a London collector and began again.

But though poor in one sense he was rich in another. He so loved the moorland and the mountains, and all the beauties of nature, that it seemed as if he entered into possession of them all. "I have not much of a hopeful kind about me," he once wrote, "and yet, as I have a sun and moon of my own, I am generally very cheerful."

Why should not we all appropriate the sunshine and the moonlight, and be "very cheerful" too?

LILIAN HALL.



## The Inquirer.

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LONDON, JUNE 26, 1909.

### A WORD OF FAREWELL.

It may perhaps be permitted to one who, with this number of THE INQUIRER, lays down his trust as editor, to speak a brief word of farewell. Not that he is going beyond the circle of the old paper's influence or ceasing to be counted among its loyal friends and supporters, for he hopes still to be allowed some place of service among the churches, for the cause of truth, and free religious thought and life, and a spiritual faith, to which from the first THE INQUIRER has been dedicated. But giving up the Editor's chair must mean also the relinquishment of many direct ties of association and co-operation which, during these eleven years and a half, have been a privilege highly prized and a source of friendships, which happily remain a possession for life.

And the first word of this farewell must be of heartfelt thanks to friends innumerable, for sympathy and active help, for words of appreciation and encouragement in difficult times, which make one very humble and yet glad, and determined at all cost to persevere, and not least for loyal co-operation in necessary drudgeries and the sharing of somewhat heavy burdens. Thanks first of all to the INQUIRER Directors, to those who first called him to this task, and those who have since succeeded them. Some, alas! have passed beyond the hearing of mortal words—Sir PHILIP MANFIELD, RICHARD ARMSTRONG, CHARLES WILLIAM JONES, RUSSELL SCOTT—yet they perhaps may be aware, in some deeper sense, of grateful hearts which still think of them.

And thanks to brother ministers for very intimate sympathy and help, and especially to that brother who made way for his successor in the chair, who has never ceased to stand by his side with unfailing patience and wise encouragement, with the wisdom of experience and affection to put the hard things in their true light, and the saving grace of a tender humour,

which could make even the unlovely appear tolerable with the hope of better things.

And thanks to many other friends for generous words and deeds, friends far and near, in this country and in other lands; many who have been glad, and with blessed insight into a very human need, have said they were glad, of the living word and the hand-clasp, of which this paper has been the weekly messenger; many also who, often from unexpected quarters, have sent beautiful and welcome words, which from time to time have enriched these pages.

And it were ungrateful, indeed, not to remember also those without whom not a single number of the INQUIRER could ever see the light, who in often overburdened hours have patiently and cheerfully borne the labour which produces the printed page. Thanks to them for constant kindness and patience with a far from ready Editor; thanks for the frank friendship which will leave happy memories of many laborious hours.

“Never apologise; never give reasons for what you do, but go right on”—such was the advice given to an untried Editor. There shall then be no confession here, though the faults of omission and commission strew the course of these eleven years in plentiful heaps, and only the Editor knows how many things every week ought to have been done which were not done. Even these mountainous remains do not hide the sunny heavens, and his successor has an open way.

Many other things in such a valedictory one would be glad to say, of the experience of these years; but they must remain unsaid. After all, even the departing Editor is not to be set aside altogether as a dumb dog. He hails the coming of his successor with a confident God-speed, and turns to seek some other opportunity of service.

The cause of the INQUIRER and of our Free Churches is the same, the cause of truth in the life with God, in the open way of our religious fellowship, in which the grace and truth of JESUS CHRIST and the fellowship of his disciples are vindicated by the Spirit which alone bears witness, as among the supreme things of our humanity. We who take truth for our authority, and not authority for truth, are set to bear our testimony and to prove by demonstration of the spirit that this is the life which must prevail; we are set patiently and with rejoicing faith to build upon the walls of the city of our God, and to help to lay the foundations of that Free Catholic Church of the living God, which is to be.

It fortifies my soul to know,  
That, though I perish, Truth is so:  
That, howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.  
A. H. Clough.

### A PILGRIMAGE OF PEACE.

THE visit to Germany in the interest of peace and international friendship of over a hundred representatives of the Churches of Great Britain and Ireland, June 7-20, has left the happiest memories, and amply achieved the purpose its promoters have at heart. It marks a distinct step of progress towards the establishment of good understanding and cordial friendship between the two great nations. It was a return visit, on the invitation of the representatives of the Churches of Germany, Protestant and Catholic alike, after last year's visit of our German brethren to this country, as recorded in the volume “Peace and the Churches.”\* The idea of such an interchange of visits originated with two friends, Mr. J. Allen Baker, M.P., and Baron Eduard de Neufville, of Frankfurt-a.-Main, who met at The Hague during the Peace Conference of 1907. To their faith and devoted services the success of last year's visit was largely due, and with them this year, in arranging for the return visit, was a man of the same noble spirit, Dr. Spiecker, of Berlin, who, with unexampled generosity and thoughtful kindness, directed the efforts of our German hosts. To these three especially, but to many others also, the gratitude of all friends of the good cause is due.

The whole programme of the visit was admirably conceived and as admirably carried out. It began on Monday evening, June 7, when about a hundred of the British party (a few had to join later at Berlin) met under the German flag on board the *Meteor*, of the Hamburg-American line, at Dover, and were heartily welcomed by Dr. Spiecker, Baron de Neufville, Konsistorialrat Lahusen, and other members of the German Committee. From that moment they were the guests of their German brethren, until last Sunday evening those who had not been obliged to return earlier landed at Southampton from the *Bremen* of the North-German Lloyd line. The *Meteor* had been specially chartered for the party by the German Committee, to secure at once that close fellowship among the guests of all denominations which was so significant and happy a feature of the visit; and on the return the North-German Lloyd generously gave a free passage to their guests. During the progress of the visit through Germany, from Hamburg to Berlin, from Berlin to Eisenach, and thence to Bielefeld, and finally to Bremen, the same special train, with a restaurant car, was placed at the disposal of the party; it was but a sample of the thoughtful generosity which marked the whole ordering of the visit.

On the first Monday evening a dinner of welcome was given on the *Meteor*, and the party slept on board, sailing from Dover next morning for Hamburg. At once the true brotherly note was struck in the speeches of welcome and response, and a sunny day at sea in beautifully calm weather gave ample opportunity for friends to be drawn more closely together. Anglican Churchmen and Nonconformists, Protestants and Catholics, Wesleyans and other

\* A notice of this volume (Cassell & Co., Gs. net) appeared in our leading article in THE INQUIRER of Jan. 16. See also the leader of May 22.



Methodists, Baptists, Presbyterians, Congregationalists, Friends, and Unitarians, all were united in the one great purpose, and came to know one another better and to rejoice to be so together, and with their German friends. Most welcome throughout the visit was the gracious presence and cordial friendliness of the Bishop of Hereford. On board the *Meteor* were also Bishops Weldon, Hamilton Baynes, and Taylor Smith, and the Roman Catholic Bishop of Selinus, with other dignitaries of his Church, the Deans of Westminster, Hereford, Worcester, and Waterford, and of leading Nonconformists Sir Percy Bunting, the Rev. Evan Jones (President of the Evangelical Free Church Council), Dr. Rendel Harris, Rev. C. Silvester Horne, Dr. J. S. Banks, Dr. J. G. Tasker, Mr. Silas Hocking, and the Rev. George Hooper. From Scotland came Dr. Henderson (Moderator of the United Free Church), Professor Paterson, Sir William Bilsland and others. Among the members of Parliament, in addition to Mr. Allen Baker, were the Right Hon. J. E. Ellis, Sir Albert Spicer, Sir George White, Sir W. Howell Davies, Sir James Duckworth, Mr. W. H. Dickinson and Mr. Fred. Maddison. Among those who joined the party in Berlin were the Bishops of Salisbury and Southwark, the Earl of Meath and Sir John Kennaway. Dr. Carpenter, Principal of Manchester College, Oxford, joined at Hamburg.

#### AT HAMBURG AND BERLIN.

In good time on Wednesday afternoon, June 9, the *Meteor* reached Cuxhaven at the mouth of the Elbe, whence the party was conveyed by train to Hamburg; and there began the series of welcomes on German soil, and the round of most bountiful hospitality, both in public, and in the homes of those who entertained guests, of which it is impossible to speak too warmly in grateful acknowledgment.

We must be content to sketch the course of the visit in very few words. Religious services, civic receptions, the reception at Potsdam by the Kaiser, were interwoven with the interest of sight-seeing both in town and country, and with opportunities for gaining knowledge of some of the most notable benevolent and religious institutions in Germany.

Thursday, June 10, was a full day at Hamburg. There was service in the morning in the St. Nicholas Church (built by Sir Gilbert Scott on the site of an earlier church), with wonderful music and a great congregation, an address by Hauptpastor Grimm, and a response by Dr. Newton Marshall, partly in English, partly German. (It was an event that a Baptist should speak from the pulpit of a city church.) Then a drive round the Alster, and luncheon, with civic ceremony in the Rathaus and an eloquent and most significant speech in English by the ruling Bürgermeister, Dr. Burchard, to which Sir Albert Spicer made fitting response. In the afternoon a steamer took the party round the harbour, and then a visit was paid to the "Rauhes Haus," an institution for the training of unruly and deficient boys, founded early last century by Heinrich Wichern. That afternoon, Mr. John Harrison, President of the British and Foreign Unitarian Association, and the writer of these notes, had the pleasure of a brief visit to the congre-

gation gathered by the Rev. Gardner Preston, "Church of the Liberal Faith," Logen Haus, in the Welckerstrasse, and of saying a few words of sympathy to the English and German friends gathered there. In the evening there was a festive dinner at the Uhlenhorster Fährhaus, a restaurant, with a pleasant garden, on the shores of the Alster. There, of course, were more speeches, the chief English response being made by Mr. W. H. Dickinson, M.P.

On Friday morning, June 11, the party travelled by their special train to Berlin, over country for the most part flat and uninteresting, but refreshed on the approach to Berlin by pleasant showers. That evening there was a "family meeting of welcome" in the great concert hall of the Philharmonie, where the company sat at little tables covering the floor of the hall and the balcony, and during an interval refreshments were served. The famous Berlin Choral Union of male teachers furnished a delightful programme of music, which was interspersed with cordial speeches of welcome and response. The speech of the Bishop of Hereford is the one which has remained most deeply impressed on a memory battered by more than a hundred speeches in the course of the visit.

Saturday, June 12, opened with a visit to the Reichstag, to which carriages fetched the party from their hosts' houses, and then all drove together through the Tiergarten to Charlottenburg, and back again to the Berlin Rathaus. In the Mausoleum at Charlottenburg a wreath was placed on the tomb of the Emperor William.

The civic welcome at the Rathaus recalled to us the recent cordial visit of King Edward. The luncheon tables there were beautifully decorated with garlands of roses, and a chorus of boys' voices, high up in a balcony, added a great charm to the entertainment. Among the speeches in acknowledgment of the welcome was one by Dr. Carpenter, which began and ended in German, with the central passages in English. Of this and others we shall add some notes presently.

Later in the afternoon some of us paid a visit to the late Dr. Stöcker's Tabernacle and the Stadtmissionhaus, where a company of friendly ladies dispensed tea, and addresses on foreign and home missions were given by Pastor Julius Richter and Professor Seeberg. In the evening Graf Douglas (of Scotch descent) entertained the party and a brilliant gathering of other guests to supper at the Prussian Abgeordnetenhaus.

On Sunday our Anglican brethren and the Roman Catholics had services of their own, and then at 10.30 there was service in the Dom, when the eloquent Court Chaplain, Dr. Dryander, preached a sermon beautiful in its simplicity and the directness of its appeal, and a model both of form and utterance. A visit to the royal residence, close by, followed, and then in the evening there was another service in the Kaiser Wilhelm-Gedächtnis-Kirche, at which addresses were given by Dr. Köhler, minister of the church, and the Bishop of Salisbury, who spoke both in English and German. The spectacle of the Anglican bishop, clad simply in his black cassock, in the pulpit of a Prussian Protestant Church was

memorable. The Bishop of Hereford was one of the crowded congregation.

#### THE KAISER'S HOSPITALITY.

On Monday, June 14, came the visit to Potsdam. Train to Waunsee, and then a beautiful restful passage by special steamer through the winding course of the quiet lake to Potsdam. There a visit to the Garrison Church, where Frederick the Great is buried, and luncheon on the pleasant open balcony of an hotel with a civic welcome by the Bürgermeister, after which the party was driven to the new Palace. The State apartments were first shown to the visitors, and then came the reception by the Kaiser. It was, as we noted last week, of the utmost cordiality. His Majesty, who was accompanied by the Kaiserin and their daughter and members of the household, first received an address, which was read by the British Ambassador, Sir Edward Goschen, telling of the character and purpose of the visit, and warmly acknowledging the cordiality with which the party had been received. The Kaiser then read his reply, in faultless English, to which a touch of genuine feeling was added in the opening words, "Gentlemen and brothers." "I trust that this visit," he concluded, "like that of last year, will tend to promote good feeling between the two great kindred nations. Gentlemen, I am very glad to have had the pleasure of receiving you." A number of personal introductions were then made by the Ambassador, and Kaiser and Kaiserin had ready and gracious words for all. Both at the beginning of the presentation and at the end His Majesty talked for some time very earnestly with Mr. Allen Baker. The Earl of Meath, the Bishops of Hereford, Salisbury and Southwark, the Right Hon. J. E. Ellis, the Revs. Dr. Henderson, Evan Jones and G. Hooper, and Mr. John Harrison, President of the British and Foreign Unitarian Association, were among those presented. Mr. Harrison found that the Kaiser was well aware of the character of the body he represented. The reception lasted altogether over half an hour, which was far more than mere courtesy demanded, and was a most gratifying token of the sincerity and earnest friendliness of the welcome. This evident desire of the Kaiser's was later in the day re-enforced by a telegram to the chairman of the official banquet in Berlin from the Imperial Chancellor, in which Prince von Bülow, after expressing his great regret that he could not appear in their midst, added:

"I gladly take this opportunity, in the name of the Imperial Government, of bidding our guests welcome on German soil in the capital of the German Empire, and of assuring them that their efforts in the cause of peace will always be furthered by me and the Imperial Government. As heralds of the peace of God on earth, the representatives of the Christian Churches of England, together with the ministers of religion of other lands, are especially called to work for international peace and to resist every influence hostile to peace. I hope that our guests and Christian brethren will take the conviction home with them, and there maintain it, that on this side of the North Sea there dwells a peaceable and industrious people which, even as its Government



heartily desires to live in neighbourly friendship with its brothers across the Channel."

From the Palace at Potsdam the party drove to the Friedenskirche, where a wreath was laid on the tomb of the Emperor Frederick, after which they walked up to Sans Souci, the palace built by Frederick the Great; and thence were driven to the Orangerie, for tea and Imperial cigars, an act of hospitality which went to many hearts. The return from Potsdam to Berlin was by train, and in the evening the official banquet was held at the Landes-Austellungs-Park, at which there were many more speeches, and the Chancellor's telegram, above quoted, was received.

On Tuesday morning, June 15, there was an early meeting in the Chapel of the Domkandidaten-Stift, a training school for clergy, over which Dr. Dryander presides, and where, in a house overlooking a quiet courtyard, he also lives. The meeting was opened with a hymn, "Nun danket alle Gott," and prayer by the Bishop of Hereford; and certain resolutions were passed, which we shall quote presently. From the Stift in the Oranienburger-strasse the party walked across to the University, where they were welcomed in the Aula by the Rector, Professor Kahl, who afterwards gave an address on the constitution of the Protestant Churches in Germany, followed by a masterly lecture by Professor Harnack on Christian literature in its world-wide and national aspects. To the welcome of the University response was made by the Dean of Westminster. After a farewell luncheon at the Hotel "Prinz Albrecht," with more speeches, cut short for lack of time, the party boarded their special train and had a delightful journey to Eisenach, passing Wittenberg and Halle, and then threading the charming valley of the Saale, through Weimar and Gotha, to their destination.

#### EISENACH, BIELEFELD AND BREMEN.

At Eisenach, on Wednesday, June 16, the party enjoyed their one perfect summer day, at the Wartburg and amid the beautiful woods of the encircling hills; for the weather on the whole was decidedly cool and uncertain for June in Germany. Those were happy who were early afoot, and especially two who made their way by the Drachenschlucht and Annatal to the Hohe Sonne, where there is a fascinating view of the Wartburg three miles away, seen through an avenue of firs, crowning its hill and appearing like a dream of the romantic past. The walk by winding paths through the woods, from ridge to ridge back to the Wartburg, was equally delightful; and in that old castle, with its memories of St. Elizabeth and of Luther, all the party assembled, and were duly photographed. Lunch at the Hotel "Rautenkranz" was followed by an afternoon journey to Bielefeld, passing the Hermanns-Denkmal, which commemorates the victory of Arminius over Varus and his Roman legions. At Bielefeld the great interest was "Bethel," von Bodelschwingh's great Colony of Mercy, and in the homes of this remarkable colony a good many of the party were housed for the night. The colony covers a wide tract of land, having grown out of small beginnings as a home for epileptics, and having now many industries well established, in

which these hapless ones are engaged under the most favourable conditions, while there are also homes for idiots and imbeciles, training schools for missionaries and deaconesses, and further afield a labour colony and homes for inebriates; all which labour of love is inspired by a devoted spirit of evangelical piety.

Thursday morning, June 17, was devoted to an inspection of the Colony, and to a most striking open-air service in the woods, where a pulpit and altar have been erected, and service is regularly held in summer weather for those of the Colony able to attend. Some 5,000 were gathered for that Thursday morning service, the music being rendered by the Bethel brass band, and the singing of the hymns was most impressive. Dr. von Bodelschwingh himself was absent through illness, but sent a letter of affectionate greeting and benediction to his English brethren, which was afterwards read in the church. The open-air service was conducted by one of his sons, and another gave the address, followed after more music by an admirable response in German by Dr. Laffan, a London clergyman, and one of the English party. Dinner was served in the Nurses' Home "Sarepta," and later in the afternoon the party left for Bremen. At Bielefeld the Bethel band was on the platform to welcome them with festive music, and also to speed their parting.

Friday, June 18, the last full day on German soil, was most happily spent in Bremen with service in the Dom, the most beautiful of all the churches visited, with wonderful music again, and addresses by Pastor Sonntag, and in English by the Rev. J. H. Rushbrooke. Then visits to the Rathaus and other striking buildings, lunch in the "Altbremerhaus," where Mr. Fred Maddison, M.P., was one of the speakers; and a drive out to the Bürgerpark, where the ladies and many other friends gathered for an open-air concert and afternoon tea. In the evening there was a farewell banquet in the "Museum," and next morning the last farewells were made on board the *Bremen* at Bremerhaven before sailing for Southampton. Such was the course of the visit, and even from this meagre record it will be seen how rich and varied was the interest, and how overflowing the thoughtful and generous kindness of our German hosts.

#### THE BERLIN RESOLUTIONS.

The meeting in the Chapel of the Domkandidaten-Stift in Berlin, on Tuesday morning, June 15, was the one business meeting of the visit; but it was generally felt and repeatedly said by leaders of the party that this delightful interchange of visits must only be the beginning of strenuous and persistent work in the time to come.

After the Bishop of Hereford's opening prayer the following resolution was unanimously passed, moved and seconded on behalf of Germany by General-Superintendent Faber and Professor von Soden, and on behalf of Great Britain by Dr. Ede, Dean of Worcester, and Mr. Ernest Oldmeadow, a Roman Catholic layman:—

"On the occasion of a visit to London of representatives of the German Christian Churches on June 1, 1908, a great

gathering unanimously passed the following resolution in favour of the promotion of peace and good-will between the British and the German peoples:

"We, as representatives of the Christian Churches of Germany and of the United Kingdom, recognising how greatly the world's peace depends upon the amicable relations between our two countries, appeal to all classes in both nations to promote, by their earnest endeavours, a mutual spirit of good-will and friendship.

"Our nations are closely allied by the stock from which both peoples spring, by the kinship of our Sovereigns, by our history, our long friendship, our mutual indebtedness in Art, Literature and Science, and, above all, by our common Christianity.

"We believe that the consciousness of these great traditions is deeply engrained in the hearts of our peoples, and that they endorse our conviction, that frank co-operation between us will do much to promote the coming of the Kingdom of Peace on earth and good-will among men."

"On the return visit to Germany of representatives of the Christian Churches of the United Kingdom this meeting convened in Berlin on June 15, 1909, approves and confirms with great satisfaction the foregoing resolution in the following words:—

"We are one in the earnest desire to do, every man of us, all that in our power lies, to strengthen more and more the Bond of Peace between our peoples.

"We are one in the sincere request to all our compatriots to aid us in our endeavour, so that the old voice of blood relationship may not call in vain, the old and the new voices of mighty spiritual influences and historical traditions may gain authority, and the eternal voice of the Gospel of Love may prove its sovereign power.

"Finally, we are one in the earnest prayer to the God of Peace that He will richly bless our work for His Name's sake and the coming of His Kingdom."

To this, on the motion of the Bishop of Hereford, seconded by the Rev. George Hooper, and supported by Dr. Henderson, a further resolution was unanimously added:—

"That this assembly of representatives of the Christian Churches of Germany and Great Britain and Ireland, is of opinion that the resolution of June 1, 1908, and that which has just been passed, together with an account of the circumstances under which they were arrived at, should be communicated to the Churches in both countries, with an expression of hope that each Church will formally endorse the sentiments therein contained.

"And this Assembly further expresses its desire that some permanent means of communication should be established between the Christian communities of Great Britain and Ireland and Germany with the object of promoting good-will between the two nations."

The resolution added the request that Dr. Spiecker and Dr. Faber, Mr. J. Allen



Baker and Prebendary Russell Wakefield would take steps to form a provisional committee, to consider the best method of accomplishing the above purposes, and to take counsel with the Anglo-German Committee and any other body working to promote peace and goodwill. It was agreed at the meeting that Mr. W. H. Dickinson, M.P., should act with the English members, and during the voyage further progress was made in the formation of the committee.

We had intended to add here some notes from the most remarkable of the speeches made during the visit, but these we must now leave, and hope to be able to add next week. The return voyage, in calm weather, in the fine N.D. Lloyd s.s. *Bremen*, was delightful in every way. The cliffs of Dover and Beachy Head gave friendly greeting on the quiet Sunday morning as we passed along the Channel to Southampton, whence a special train, late that evening, brought us back to London.

We understand that a meeting is being arranged, to be held at Essex Hall, on Wednesday evening, July 14, when Mr. John Harrison, President of the British and Foreign Unitarian Association, will give an account of his experiences in Germany as one of the party on the Mission of Peace. It is hoped that Mr. Fred Maddison, M.P., will also be able to be present. Of the other Unitarian members of the party Dr. Carpenter will be abroad, and the Rev. V. D. Davis away in Scotland. Mr. J. F. L. Brunner, M.P., was after all, not able to join the party.

#### LONDON SUNDAY SCHOOL SOCIETY.

##### MISS MARIAN PRITCHARD MEMORIAL.

THE result of the appeal made in April last has been the collection of a fund amounting to £49 6s. Details of the gifts appear in another column. Altogether 111 schools sent in donations, and the Manchester District S. S. A. and eight individuals also contributed.

The painting of the portrait has been entrusted to Mr. Walter Savage Cooper, and through his generosity the Society will be able to supply to each subscribing school an autotype permanent reproduction (12 by 10 in.) of the portrait for the nominal sum of 1s. to cover packing and cost of postage. This reproduction will be sent to each subscribing school in due course, without it being necessary for any formal application to be made. Non-subscribing schools and any friends who may wish to have copies of the portrait will be able to obtain them at a cost of 3s. 6d. each on application to Mr. Savage Cooper, at 51, Haverstock-hill, N.W.

The portrait will be suitably framed and an appropriate inscription placed on it. As already announced, when completed, the picture will be handed over to the Essex Hall Trustees, who have consented to hang it at Essex Hall.

TRAIN yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow, sympathy.—*G. S. Merriam.*

#### BURKE'S "REFLECTIONS" ON RICHARD PRICE.\*

BY THE REV. HENRY RAWLINGS, M.A.

A FEW months ago I picked up from an old bookstall a volume in which no minister or member of this church could fail to feel a strong interest. For it contains a very famous sermon by a former minister of this congregation, namely, Dr. Richard Price. I call the sermon a famous one, but its fame is of a peculiar kind. For no one now reads it—it may be that not a single living member of this congregation has read it—I had not read it until I chanced to light upon this old copy of it; and yet the occasion of its delivery and the sermon itself gave rise to very important consequences, one of these being a lengthy reply in book form by the most eloquent man of the age, whose work is now constantly republished, and may be read in almost any of the cheap and dainty series of reprints which are characteristic of our time. An old copy of this reply which is nothing less than Burke's "Reflections on the French Revolution," is bound up in the same volume with the sermon. Moreover, the sermon itself has an appendix of forty-four pages, and it is only when the reader has gone through this part of the book that he fully understands why Burke thought the sermon worthy of so much attention. In any case, a knowledge of the whole circumstances, together with the sermon, convinces one (it has entirely convinced me) that the person who only reads Burke cannot do justice either to him or to Price, but especially to Price. The modern editions of Burke's book would, indeed, have much more interest and value, if they had an introduction containing all that precedes it in my old volume; and the principal gain would be that the part which Dr. Price took in a great controversy would be more generally appreciated. Let us see, then, what the appendix tells us.

After some preliminary matter (such as a translation of the Declaration of the Rights of Man) which does not concern us, and which is inserted here merely for convenience of reference, we come to a page at the head of which we read as follows:—

"Society for commemorating the glorious Revolution of 1688.

"At the Anniversary Meeting of this Society, held at the London Tavern, November 4, 1789, the Right Hon. Earl Stanhope in the chair—"

Then follows a report of the proceedings at this meeting—a report which was drawn up and printed for the information not only of any members who could not be present, but also of the general public. Part of it consists of an extract from the Report presented by the committee; and it happens that this extract explains very definitely the objects of the Society, so that anyone not knowing anything about the Society before, would find here the principal facts regarding it—except, indeed, that it had been long in existence. I believe it had existed for a whole century. But, however that may be, there is evidently fresh life and vigour in it now—

\* An address delivered to the congregation of the New Gravel Pit Church, Hackney.

for the first paragraph tells of a new plan suggested by the committee for promoting the ends in view, namely, that a book should be kept containing a declaration of loyalty to the principles which were understood to be implied by the Revolution of 1688, and that all who approved those principles should be invited to subscribe their names. The principles were set forth as follows:—

(1) That all civil and political authority is derived from the people.

(2) That the abuse of power justifies resistance.

(3) That the right of private judgment, liberty of conscience, trial by jury, the freedom of the press, and the freedom of election, ought ever to be held sacred and inviolable.

It was further strongly urged that societies be established throughout the kingdom to maintain these principles.

Then comes a paragraph which shows whence, probably, the new and hopeful vigour of the society had come. It runs as follows:—

"The committee concluded their Report with congratulating the members of the Society, as Britons and citizens of the world, upon that noble spirit of civil and religious liberty which had, since the last meeting, so conspicuously shone forth on the Continent, more especially in the glorious success of the French Revolution; and with expressing their ardent wishes, that the influence of so glorious an example may be felt by all mankind, until tyranny and despotism shall be swept from the face of the globe, and universal liberty and happiness prevail."

That is the end of the extract from the committee's report. There immediately follows, however, this record of what took place at the meeting: "Dr. Price then moved, and it was unanimously resolved, that the following congratulatory address to the National Assembly of France, be transmitted to them, signed by the chairman:—

"The Society for commemorating the Revolution in Great Britain, disdaining national partialities, and rejoicing in every triumph of liberty and justice over arbitrary power, offer to the National Assembly of France their congratulations on the Revolution in that country, and on the prospect it gives to the two first kingdoms in the world, of a common participation in the blessings of civil and religious liberty.

"They cannot help adding their ardent wishes of a happy settlement of so important a Revolution, and at the same time expressing the particular satisfaction with which they reflect on the tendency of the glorious example given in France to encourage other nations to assert the unalienable rights of mankind, and thereby to introduce a general reformation in the governments of Europe, and to make the world free and happy."

One is tempted to stop and comment on the language of this address, and on that of the committee's paragraph which precedes it, for it is significant of much—but I will only remark how high it soars beyond reach of the charge which is so often brought against the spirit of the 18th century, namely, the charge of coldness.



If there was coldness in the 18th century, it was not in the London Tavern on November 4, 1789.

Many pages of the appendix must now be only briefly alluded to. They consist of correspondence with reference to the address. Earl Stanhope sends the address, with a letter, to the Duke de Rochefoucauld. The Duke, in about a month's time, sends word to Dr. Price, that it has been rapturously received by the Assembly, but that the president of that body, overburdened with duties, had not yet been able to acknowledge it formally. Soon, however, the letter from the President, who is the Archbishop of Aix, arrives. Let me quote two sentences from this letter—they are so pathetic in the light of subsequent events. The Archbishop says that the French nation "appeared to be carried, as by a universal impulse, to those changes which now give it strength and stability"—"A durable constitution is established, founded on the unalienable rights of men and citizens."

But not only does the President of the National Assembly in Paris acknowledge the address. There are eloquent letters of thanks from patriotic Societies at Dijon and Lille. And all the letters from France are replied to with similar eloquence.

But this is not all. On July 14, 1790, the anniversary of the taking of the Bastille is celebrated at the Crown and Anchor Tavern in the Strand, by, as we are told in this appendix, "a very respectable company consisting of several hundreds of gentlemen." Earl Stanhope was again in the chair, and again Dr. Price was the principal speaker. This time it was a toast that he had to propose, namely, "An Alliance between France and Great Britain, for perpetuating peace, and making the world happy." He introduced this toast with a considerable speech of a most glowing character. Here are two or three of his sentences which hold out a splendid prospect, for which he seems to have had some definite grounds. "In France," he says, "there is a disposition to unite itself to us, by an alliance for maintaining and perfecting peace. Such an alliance would be a union between the two first kingdoms of the world for the noblest purposes . . . I can say, from very respectable authority, that there has been a design formed in the national Assembly of France, to make a proposal of such an alliance to this country . . . We have reason to expect that they (the people of France) will soon crown their glorious work by calling upon us to meet them (not as formerly in fields of blood at the command of a despot) but on the sacred ground of liberty, to embrace us as brethren, to exchange vows with us of eternal amity, and to settle the terms of a confederation for extending the blessings of peace and liberty through the world. Thus united the two kingdoms will be omnipotent. They will soon draw into their confederation Holland and other countries on this side the globe, and the United States of America on the other; and when alarms of war come, they will be able to say to contending nations, 'Peace, and there will be Peace.'" What an *Entente Cordiale* that would have been! After more than a hundred years we have something, but a mere shadow of Dr. Price's dream. His

address, together with a resolution in a similar strain, proposed by Sheridan, was sent to the National Assembly, and was enthusiastically received. This time many provincial Societies in France sent eloquent and grateful acknowledgments.

The appendix concludes with an account of still another anniversary meeting—that of the Revolution Society on November 4, 1790—at which Dr. Price proposed the toast—"The Parliament of Britain—may it become a National Assembly!" In the course of his speech he said: "Compared with such a representation (as that which France has in its Assembly) what is ours?—The comparison is too humiliating . . . Equality of representation is the basis of public liberty. It is the one thing needful in our Government."

Now all this shows us clearly certain things. In the first place, it shows us the very high respect in which Dr. Price was held, and the confidence which was placed in him. It was no small thing to be asked repeatedly to take the leading part in such gatherings as those into which we have just had glimpses through this appendix. The Revolution Society consisted chiefly of dissenters, but it was not confined to them—there was a fair number of Churchmen, some of them being Whig Peers. But Dr. Price's solid merits were recognised by all. He had fought with his pen as valiantly as Burke himself for justice to the American Colonists in the great conflict which ended in their separation from the mother country. That, probably, endeared him most of all to the Revolution Society. But he had also proved himself a master in scientific finance, writing most usefully both on the National Debt, and on the principles of Friendly Societies. I may say here, by the way, that he had already received the Freedom of the City of London for his writings in favour of conciliation with America, and against the Government policy, that he had even been asked through a special resolution of Congress to become an American citizen, and accept an official post as adviser on finance, and that now he was made a citizen of Paris and a member of the French Assembly. Moreover, he had distinguished himself in the field of ethical philosophy, and for his writings on the theory of Probability he had been made F.R.S. Evidently, then, he was a man whose influence was to be reckoned with; and Burke, though he affects a lofty air, could not have been surprised when a gentleman in Paris wrote asking his opinion concerning the proceedings of the Revolution Society.

Then, secondly, the appendix helps to give the right atmosphere to the sermon which precedes it. The sermon was in fact preached before the Revolution Society on November 4, 1789, and was immediately followed by the dinner at which Price proposed the address to the National Assembly. This is a kind of custom which now, I believe, survives in connection with no political Society. Probably the controversy which raged round Price's sermon helped to kill the custom, though we must also remember that the Revolution Society celebrated a triumph over what was regarded as a dangerous form of religion—Popery, as embodied in James II.—and none of our

present political societies have so manifest a bearing upon religion. However that may be, the fact that Price brought all the weight of pulpit eloquence and all the solemnity of religious associations to the support of political opinions and actions which Burke thought dangerous, seems to have made him all the more bitter in his criticism.

That criticism I do not propose to discuss in detail, nor do I propose to discuss the opinions and actions criticised. The subject is too complicated to deal with in a short time, and I must be content with something less—if indeed, it be less. I want to revive the memory amongst us of a truly great soul. My principle object is to show that Burke's attack upon Price should not be read alone, because to do so is to do a great injustice to Price. Burke's eloquence has a marvellous fascination; it is fascinating, not merely because he is a skilful weaver of words, but also because he is often profound in his thoughts, wide in his vision, and noble in his passion. It is these qualities and the great place which he filled in the political life of his time, which have given his writings a permanent popularity and importance. I do not grudge him any due honour for them. But it is a misfortune when the honour of one man leads to the undeserved dishonour, or at least undeserved neglect, of another man—especially when a little piece of extra printing would suffice to restore the balance to its proper position. The discerning reader, even without knowing Price's whole sermon often finds reason to dissent from Burke's interpretation and criticism of his extracts from it. But with the whole sermon before him he would see much more clearly how unjust Burke is—with this advantage, even the dullest reader could not fail to see more clearly his defects. The truth is, however, that the two thinkers were both of them partly right and partly wrong. We can see their respective estimates of events in France in the light of subsequent history—and it is plain enough that Price expected too much of good from the Revolution, and Burke expected too little. Price thought progress would be easier and swifter than it turned out to be, Burke thought it would be more difficult and slow. This is the kind of difference which constantly divides men of different temperaments, different degrees of insight, and different ranges of thought and knowledge. They may yet be equally earnest and truth-loving, and the pity is when they do not recognise this fact. Price, though 66 years of age at the time of the French Revolution, was as young in heart as the enthusiastic Cambridge student, Wordsworth, who had watched events in France with his own eyes, had felt the same kind of hope regarding them, and who a few years afterwards wrote:

"Bliss was it in that dawn to be alive,  
But to be young was very heaven!"

Coleridge and Southey and many kindred spirits were on the same side. Even in Parliament in the next year, as we read in Morley's Burke, "Pitt, as well as Fox, avowed himself hopeful of the good effect of the Revolution upon the order and government of France." This was good company to be in.



I have said I would not deal with Burke's criticism. But I will give one illustration of its unfairness to Price—perhaps the most convincing proof of the need of caution in reading Burke. Almost the last words of Price's sermon were: "What an eventful period is this! I am thankful that I have lived to it; and I could almost say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* I have lived to see a diffusion of knowledge, which has undermined superstition and error—I have lived to see the rights of men better understood than ever; and nations panting for liberty, which seemed to have lost the idea of it.—I have lived to see thirty millions of people, indignant and resolute, spurning at slavery, and demanding liberty with an irresistible voice; their king led in triumph, and an arbitrary monarch surrendering himself to his subjects."

Upon which Burke's comment was:—"I find a preacher of the gospel profaning the beautiful and prophetic ejaculation commonly called '*nunc dimittis*,' made on the first presentation of our Saviour in the Temple, and applying it, with an inhuman and unnatural rapture, to the most horrid, atrocious and afflicting spectacle, that perhaps ever was exhibited to the pity and indignation of mankind. This '*leading in triumph*,' a thing in its best form unmanly and irreligious, which fills our preacher with such unhallowed transports, must shock, I believe, the moral taste of every well-born mind. Several English were the stupified and indignant spectators of that triumph. It was (unless we have been strangely deceived), a spectacle more resembling a procession of American savages, entering into Onondaga, after some of their murders called victories, and leading into hovels hung round with scalps, their captives, overpowered with the scoffs and buffets of women as ferocious as themselves, much more than it resembled the triumphal pomp of a civilised martial nation—if a civilised nation, or any men who had a sense of generosity, were capable of a personal triumph over the fallen and afflicted."

There was here a misunderstanding, due to hasty inference, which Price corrected in the next (the fourth) edition of his sermon, thus:—"I hope I shall be credited when, in answer to this horrid misrepresentation and menace, I assure the public that the events to which I referred in these words were not those of October 6, but those only of July 14, and the subsequent days; when, after the conquest of the Bastille, the King of France sought the protection of the National Assembly, and, by his own desire, was conducted, amidst acclamations never before heard in France, to Paris, there to show himself to his people as the restorer of their liberty."

But there was more than misunderstanding in Burke's criticism. It is a remarkable and interesting fact that, later on in the course of the French Revolution, when the King and Queen were formally dethroned and a republic was established, the calmest and profoundest philosopher of the age, Immanuel Kant, "turning to his friends with tears in his eyes," says Professor Wallace, made use of the same Biblical quotation as that which Price used

in his sermon. He believed that more good than evil would result from events in France. Of course, such an opinion was open to question, but it was compatible with the noblest feelings. This, however, was a fact which Burke could not appreciate—his instincts of caution and conservatism were by this time so highly developed. Even after making all deductions, we may give to him the praise of comprehensive vision. To Price we may give the praise of generous, forward-looking enthusiasm.

#### THE VISIONARY.

"Our real world," says a modern writer, who combines the temper of a poet with a marvellous capacity for logic and common-sense, "is one of dreams: we dwell in airy castles, and our joys are aspirations." Another writer, this time a confessed mystic, conveys the same idea when he says, "The world as imagination sees it is the durable world," and also when he pleads with man to empty his heart "of its mortal dream." A more profound thinker than either of these (if, indeed, among men possessing such a gift of spiritual insight one can be said to be "afore or after other") gives a cogent reason for this faith in things unseen which is so characteristic of the seer and the visionary. "Already," he tells us, "the smallest revelations of science in our humble daily life" teach the imagination that "even in this modest environment it is unable to cope with reality, that it is being constantly overwhelmed, bewildered, dazzled by all the unexpected that lies hidden in a stone, a grain of salt, a glass of water, a plant, an insect." And then we have the great army of those who are embroidering with beauty "the worn theme of trouble," gazing at times through "charmed magic casements" opening out upon a new heaven and a new earth—of men and women everywhere of whom it is truly said that it would cause them no inconvenience whatever to step straight into Utopia, so little have they in common with the aims and habits, the pleasures and ambitions, which gratify the majority of people in these times—all reminding us that life is not merely a bundle of bodily sensations. Indeed, the man who prides himself most on his materialism will be the last to deny that the sceptical attitude which he adopts towards the imagination is not calculated to assist the development of creative thought. We cannot live by bread alone—in other words, we cannot stimulate the brain to its finest activities by cramming it with hard facts unrelated to the dynamic forces flowing through and beyond the human entity to some unimaginable goal in space. And this is why people who see no visions are often so querulous towards those who do. They realise (however dimly) that they are not smiled upon by the gods—though, of course, they would not put it in such a fanciful way—and they are consequently full of the rancour of individuals suffering from an injustice.

To the visionary, undoubtedly, heaven is kind, for it fills his darkest days with tremulous, palpitating light. Others may see "men as trees walking," but he sees

them as spirits, temporarily imprisoned in the chrysalis of the body. For thousands of life is a dreary succession of gray, distressful hours; for him it is the glorious adventure of the soul, rescuing wherever it goes some radiant ideal from the defilement of coarse minds, as Perseus rescued Andromeda from the dragon in the beautiful old Greek myth. He is aware of the dirt and squalor in the street he traverses—more acutely aware of it than those who reproach him for being always in the clouds!—but his heart turns with deeper yearning to that spirit of beauty which will one day, as none knows better than he, weave flowery nets for the sun in foul corners of the earth where at present it is always night. In his own wonderful way, too, he is doing quite as much for the world as those who are laying brick to brick, and digging deep the foundations of the shining cities of the future. He is doing even more—he is actually causing the work to be carried out, for he is keeping before the toilers the supreme ideal which they must, at least, dimly perceive before they can rear the "towers of faith" and the "walls of pity."

People talk of the strenuousness of modern life, and allude to the swift pace of progress (typified apparently by the spirit of commercialism which has infected society with its feverish desires) as if life were intended to be nothing more, for ever and ever, than a wild scrimmage for wealth, and the meretricious pleasures of a community saturated with Tono-Bungayism! "What place," they say, "has your dreamer in an age devoted to the pursuit of gold, and the piling up of armaments for the protection of our money bags and possessions?" Truly it might seem, if one allowed oneself to dwell too long on the so-called triumphs of civilisation, as if the fate of nations depended solely on the decisions of avaricious world-financiers; but, as a matter of fact, the dreamers are not so completely out of it as one is often inclined to think. They are not even spurned from the councils of sage politicians, who have long tried in vain to persuade an unsuspecting public that the more prosaic your ideas are, the more good you will do in the world. Less than ever "the idle singers of an empty day," the poets are allying themselves with incalculable spiritual forces which are surging through all the social and religious activities of our age, and it is clear that we are at the beginning of another Renaissance which will not only be European, but universal. Already the degraded social outcast is beginning to be unaccountably troubled in his soul, like those poor, stricken wraiths in Hades of Stephen Philips's beautiful poem, who were thrilled with the tremor of spring as the pitiful Christ drew towards them. Many utterly fail to realise this, and point contemptuously to the drink-soddened wretches reeling on a Saturday night in the direction of their miserable homes; but the democratic spirit is none the less an undeniable force, which is gaining strength as the strain of competition increases, and it will inevitably draw into its service the young and ardent souls, with clear vision and boundless imagination, who are to weave with threads of gold the shining web of the future.



The dreamer, the mystic, the seer—those who probe behind the stars for the secrets of existence—how often they have seemed to err, and how utterly they have been misunderstood! And yet they alone have had the courage to venture forth upon that soundless sea to the shores of which science leads us with slow and cautious steps. May it not be that in some far off time, perhaps when another race of men occupies the little portion of earth which we so boastfully inhabit, the truths harvested by those who have sometimes seemed to despise the plodding reason of ordinary men will be as demonstrable to the average mind as are the mysteries of electricity and wireless telegraphy to-day? Faith, so often daunted, but never quite quelled, softly whispers a "perhaps"; and we turn to our humble tasks in a lighter mood, thrilled with a feeling of expectancy which makes us more and more responsive to the revelations of men of genius.

We pursue our manifold labours for the most part with a bandage over our spiritual eyes, and sometimes a sweet singer or inspired prophet—a Shelley or Walt Whitman, a Tolstoy or a Maeterlinck, an Emerson, a Milton, or a William Morris, takes this bandage away for a brief space. Then we become aware of life's purpose and beauty, of all that it means for the thinker in his exalted moments; and we are calm with the unwonted calm of one in whose breast "a lost pulse of feeling stirs again" at the touch of a beloved hand, so that

"He thinks he knows  
The hills where his life rose,  
And the sea where it goes."

LAURA ACKROYD.

#### A WOMAN'S MESSAGE TO WOMEN.\*

THIS book has had a very interesting history. More than half a century ago its author was invited by a few ladies, who were alarmed at the tempest of discussion then going on about the new theory of evolution on the one hand, and about spiritualism on the other, to deliver some lectures that should aid them in an escape from what looked like chaos. These lectures, which dealt also with mental hygiene in cases of sickness, thought transference, homœopathy, phrenology, and other matters, including a very straightforward and searching treatment of the Trinitarian attitude towards Jesus, were brought to the notice of a certain firm of publishers, by them accepted, and the first of them set up in type. In the meantime, however, they had been shown to Frederick Denison Maurice, whose verdict was "I cannot *advise* the publication of a book which I do not understand. If you have any doubts it is safest to delay, but if you see your way *let nothing stop you*." Maurice's friends, however, saw that he was thus committing himself to a matter of which he really did not and could not possibly approve; so pressure was brought to bear on the publishers, and the manuscript, together with the portion already printed, was returned. In 1883 a small

edition was printed but not advertised. The present issue is given in answer to request, "as a fair sample of the kind of knowledge which, half a century ago, was being driven out of England in deference to the whims of an Ecclesiastical Trades Union."

We are not surprised at the treatment received, under the special circumstances, but after reading it carefully we are glad that it is at length placed before the public. For the truth is, that in spite of its age, the message of this book is by no means out-of-date. Addressed to women, and having special reference to many matters which fall within a woman's position, it would be a good thing for her if every woman in the land could be induced to read and ponder it well. There are many homely matters treated of, such as the real meaning and importance of infantile fevers; the right treatment of sick patients who are nervous or bordering on insanity; the effect upon children of the thought-atmosphere of the house; and the broad values of homœopathy as a science of life, and not merely a matter concerned with pills and a little book—all of which are tenderly and sympathetically treated as only a woman could treat them. Nor is this the voice of a mere faddist, or of one of the militant brigade. In one place, indeed, she reminds her hearers "that the woman who is said to be blessed among all women was no political agitator or heroine of competitive examinations; but a working man's wife, with just enough of learning to know how not to talk when things were going on that she did not understand; and those who honour her most represent her with no crown but the stars, with a baby in her arms, and the world with all its glories under her feet." It is an eminently sane and useful book that Mrs. Boole has given us, the message of which has only mellowed with its years. Though it has fallen to the lot of a mere man to review it, he gladly commends it to the notice of either sex.

#### HAKLUYT'S VOYAGES.\*

At a time when the world grows smaller every year, so that one is able to take a Cook's ticket to almost any part of it, and be fairly well assured of finding some sort of accommodation anywhere, with an interpreter in uniform to smooth the way for him, one is apt to forget the men by whose exertions all this has come about. We are still able, in an easy chair over a cosy fire, to enjoy a thrill of apprehension as we follow the story of the wanderings of some adventurous spirit through lands that are little more than a name, but the possibilities grow less every year. And though some of us are old enough to remember how the maps in our books of geography showed the centre of three at least of the continents as unknown and uninhabited wastes, we have only to turn to any good atlas to-day to see what the efforts of a single lifetime have accomplished in this respect. Still the fact remains that there was a day, and that not so very far distant, when the knowledge of the world enjoyed by the men of

these islands was very limited, and well-nigh restricted to the continent of Europe and the lands just beyond its immediate boundaries. It is a good thing, therefore, for us that it should have entered into the mind of one of those grand old Elizabethans to gather up for the information and delectation of his own people the stories which the man of his day could tell of their daring adventures into lands and seas that were then entirely unknown. We are still a nation of seafaring folk, and to none of our writers do we owe a deeper debt of gratitude than to Richard Hakluyt, who gathered up every written and printed fragment of travel he could lay his hands on, and travelled hither and thither to take down from the lips of the adventurers themselves the stories of their wanderings "beyond the seas." The goodly folio volumes in which he printed these are somewhat rare, and always command a market value which places them beyond the purse of any but the well-to-do. Even the reprint of them which an enterprising Scottish firm of publishers issued a few years ago costs more than most of us can afford. All the more, therefore, must we rejoice in the fact that Mr. Dent, that good friend to needy students, has included these priceless records in his "Everyman" library, and has now completed their issue in eight dainty volumes. For eight shillings one may now purchase that for which a few years ago he must have paid some forty pounds, and can have it now in a form which he may read at his ease, in place of the very bulky folios in which it originally appeared. And if the pedant should complain that this is brought about by the omission of matter which appeared in other languages than English, the ordinary reader will probably rejoice. To the schoolboy, certainly, this will prove an added charm, and to him these tales told by the heroes of old, who braved the unknown seas in vessels so small and so cramped that they would be voted too poor for the coasting trade of to-day, who risked their lives among peoples of whom no one living in these islands had ever heard, who discovered countries where nobody believed them to exist, and who did all this in a manner as unpretentious as the language in which they have recorded it—just as if it were all in the day's work, and a thing to be expected of Englishmen,—will appeal with a force and a charm that nothing else could possess. For to every boy of us there comes a time when the desire to be an engine-driver is passed, and we long to sail the stormy seas, to visit far-off lands, and press where the feet of man has never trod. To a healthy-minded boy there could be no more fitting present, or one that is more calculated to give a lasting joy, than these eight dainty volumes wherein the story of the daring and determination of his fathers is told. They are such as are most likely to survive the usual fate of prizes, and be carried with him into the library of the future years.

THE yoke, the burden that Jesus bore—what was it? It was sacrifice of self to others so unreserved that it became most joyful.—G. S. Merriam.

\* "The Message of Psychic Science to the World." By Mary Everest Boole. (C. W. Daniels, 3s. 6d. net.)

\* Hakluyt's Voyages: Introduction by J. Maxfield. 8 volumes. (J. M. Dent. 1s. net, each volume.)



## EASTERN UNION ASSEMBLY.

THERE was a representative attendance of delegates at the annual assembly of the Eastern Union of Unitarians and other Free Christian Churches, held at Norwich on Tuesday, June 15. Great disappointment was felt that at almost the last moment the Rev. R. J. Campbell, who was announced as the special preacher, and who was also to have spoken at a public meeting at night on "A New Religious Awakening," was compelled through indisposition to cancel his engagement; whilst a like cause kept away the Rev. Henry Gow, who was to have given the address at the Communion service. Mr. Campbell's place was, at his own suggestion, taken by the Rev. J. M. Lloyd Thomas, of Nottingham; and the Rev. J. Harwood, who was present as representative of the National Conference, did duty for Mr. Gow. A morning meeting of the Executive Committee in the Martineau Memorial Schools, was followed shortly after twelve by a Communion service in the Octagon Chapel. After luncheon the annual business meeting was held in the Martineau Memorial Hall, under the presidency of Mrs. Mottram.

The Rev. J. M. Connell, of Bury St. Edmunds, the hon. secretary, read the report of the Executive Committee, in which it was stated that the past year had been one of more than usual anxiety to the Union, after the almost simultaneous withdrawal from the district of several leaders upon whose devotion and judgment the committee and the churches had learnt to rely. The hope expressed in the last report that the pulpits at Ipswich and Yarmouth would soon be filled has not yet been realised. Grateful acknowledgment was made of the financial help afforded by the British and Foreign Unitarian Society. In the course of the year the committee issued a circular letter appealing for new and increased subscriptions. The response had been encouraging, but the committee had still to urge a more general and generous support of the work of the Union. The report of the Postal Mission by Miss S. S. Dowson, its hon. secretary, again bore witness to the great significance of that department of their work. The committee referred in cordial terms of appreciation to the work that was being done in the Eastern counties, as in other parts of the country, by the Progressive League. The rise of such an organisation, having its members in the churches of all denominations, was to them one of the most encouraging signs of the times.

On the motion of the President, the report was unanimously adopted. The financial statement presented by the treasurer, Mr. R. Hamblin, was also passed. On the proposal of Mr. A. M. Stevens, Mr. Frank Woolnough, of Ipswich, was elected as the new president, and other officers were re-appointed. Warm acknowledgment was made to Miss Dowson for her splendid work for the Postal Mission.

At the conclusion of the business the Rev. J. Harwood delivered an address, and held that no existing form of religion or Christianity would in its present state constitute the future religion of progressive people, but that it would be through a blending, through a synthesis of the best ideas existing among various classes of

men, that they must look for the future of religion and Christianity. He was sure both the positive and negative ideas of Unitarianism would be represented. Religion was not only a thing for the future world, but for application to everyday life here on earth. He predicted that during the next twenty years much greater developments would take place among the churches than had been the case during the last fifty years. In the Modernist movement in the Catholic Church, in the Church of England, and in the orthodox churches generally they saw among certain sections great restlessness, a great desire to break through the bonds which had held them back, and to march into a larger territory. Unitarians ought to be ready to meet these men, and when occasion rose, to join with them, and not keep themselves apart in any selfish isolation.

The Rev. Charles Hargrove, representing the British and Foreign Unitarian Association, next addressed the assembly, and taking from what he spoke of as the falsely called Athanasian Creed the three words, "Must thus think," said those words gave the justification for the Unitarian Association, and for all the churches which held an undogmatic type of Christianity, joining with and supporting that association. Whosoever would be saved must thus think—that attitude was characterised of everything which called itself orthodox. Those words had been the bane of Christianity from the beginning. They were on the eve of a new reformation, and it would behove Unitarians to take great care, not merely to try and help forward that reformation, but also not to hinder it by any sectarianism in themselves. The Unitarian denomination was not going to be the church of the future. Happy for it when that day came when it would just be absorbed into that church. Unitarianism would just be a page in Church history showing how a small body of people, not liked and threatened with punishment in the next world if they did not get it in this, were brave enough to stand up in the days of darkness and maintain their faith. They did not stand for a Unitarian Church. They did not say the Unitarian was the Catholic Church. They did not give their lives, thoughts, and powers to the advancement of a sect, but they stood for a great universal Church. The Kingdom of God was not a sect.

On the motion of the Rev. R. H. Fuller, a hearty vote of thanks was accorded to the speakers, and a similar vote to the President ended the meeting.

## PROGRESSIVE LEAGUE MEETING.

Following a service in the Octagon Chapel, at which the Rev. J. M. Lloyd Thomas was the preacher, a public meeting was held in the evening, under the auspices of the Progressive League, the Rev. Mortimer Rowe presiding.

At the outset the Chairman read a letter from the Rev. R. J. Campbell expressing his deep regret at being unable to fulfil his engagement to speak that evening. Their disappointment, he said, was very great, but he could assure them that they would have Mr. Campbell down there in the autumn. In mentioning that the meeting was held under the auspices of the Norwich

branch of the League of Progressive Thought, he proceeded to reply to some comments on the League in some notes by "John Ironside," in the *Eastern Daily Press*. Mr. Rowe denied that the League claimed a monopoly of progressive thought in religion. It invited to active membership all who sympathised with progress in theology, as against the imposition of creeds as final statements of religious truths. It stood for the theological position of no one man, but for a broad liberal Christianity beyond the narrowness of any of the sects, and beyond the dogmatism so prevalent in all of them. It was no more committed to the particular views of Mr. Campbell in every detail than the Fabian Society were committed to the particular views of George Bernard Shaw, or the Liberal party to the exact political position in every detail of Mr. Lloyd George or Mr. Winston Churchill. As regards the assertion that the league stood for Socialism, Mr. Rowe said, in conclusion, that as a matter of fact it did not, although it provided a fellowship for all progressive thinkers in religion, Socialists, and social workers who desired to identify their social, political, and ethical ideals with the teaching of Jesus Christ.

The Rev. J. M. Lloyd Thomas, speaking on "Socialism and Christianity," traced the desertion of the churches by the democracy mainly to the Church definitely assuming the permanence of the present social conditions. The Church seemed to take for granted that there would always be friction between the classes, and, therefore, its effort was not to improve the machinery of society, but simply to pour more oil on the rough and grinding parts. This might seem to suit the rich and successful, but it would not suit the democracy as a whole. It was doubtless true that the social machinery would always have some friction in it, but it need not have so much pain and cruelty as it had. It could be reconstructed and made to work more smoothly, and produce finer results. So the common people demanded of the churches that they should not only supply the oil of charity, but that they should generate a manly enthusiasm for social reform, and indicate some clear, practical methods, if they could, of social redemption. At any rate, they must show that they had it in their hearts to try and find such methods. The churches had failed because they had tacitly adjourned the Kingdom of God *sine die*. The churches as a whole were devoting too much time to the consideration of their intellectual problems, and too little to the social problems. The democracy had looked to the churches for a social gospel, and had looked so often in vain that the people were becoming either pessimistic or turning to the optimistic prophets of an Earthly Paradise. They were turning in increasing numbers away from the churches and towards the Socialistic societies. The Socialist vote was going up in all civilised countries by leaps and bounds. Socialism to the Socialist was more than politics—it was a religion. Socialism was becoming as much a religion of the oppressed to-day as Christianity was a religion of the slaves and outcasts of the Roman Empire. Christianity was before all things a religion of humanity, of perfect love and fellowship,



and no man could be a Christian who did not sincerely seek to apply his religion to every detail of social organisation. All social workers ought to fight under the Christian banner. If they were satisfied that Socialism was essential to Christianity, he was absolutely satisfied that Christianity was essential to Socialism. The emergence of the social and democratic ideal had been the product of slow, gradual, and painful evolution, and only in our own time was it coming into clear vision. He did not think anyone who had the patience to trace the historic development of the Christian Church could be surprised at this long tarrying of the ideal. He was not sure that, if they could grasp the whole of the circumstances, they could even severely blame the Christian Church. But the opportunity had arrived at last, and the tragedy of it was that now just as the Church was stepping into its point of vantage, now, at the critical moment, democracy was turning away from it and abandoning the most powerful, the most magnificent engine of social righteousness the world had ever evolved. It was the dire and most pitiful of all tragedies, because it was a conflict between partial good and partial good. Without the Christian virtues, without the Christian sense of personal, individual responsibility, Socialism could not last for a day. A man could not truly say, "Though I am a Socialist I do not believe in God." A man who was a Socialist did believe in God in the deepest and truest sense. As a Socialist, such a man believed not only in high spiritual ideals, but believed that those ideals could be realised on this earth, which was really more than many Christians believed. The most perfect Socialism would still have to leave it to the Church to be the organ of that peace of God which passeth all understanding. When the Socialist was misunderstood and misrepresented, and unjustly suspected and wounded in the house of his friends, he would still crave the old assurance, "Not alone, for the Father is with thee." There would always remain some suffering, grief, pain, some imperfection in the best arranged human society upon this earth. But when they had done all that was possible for the social state, there was one thing they could not do—they could never abolish death. Death—the last individualist, the shatterer of all earthly structures, the destroyer of all earthly solidarities—Death remained to be itself vanquished by the mightier Socialism of the Church, that made one family there and here, one living communion of seen and unseen. Only religion could point beyond the veil to the restored loves, to the re-established affections, the reconstituted joys, the last perfect fruition.

"ALL is lost, save honour," says the brave general on the battlefield, calm amid his ruined plans, because he has faithfully done his best. All is lost save integrity, save principles, save human respect and affection, save God's approval, many a man has said, amid a wreck of fortune by no fault of his own. What he has, in having honesty, is more than what he has lost. Stayed on God, he is kept in perfect peace.—*Samuel Longfellow.*

#### INFORMATION AND SUGGESTIONS.

THE Conference held after the Annual Meeting of the British and Foreign Unitarian Association in Whit week should be fruitful in results. The full title of the programme ran: "Possibilities of increased Co-operation and Co-ordination among the various Societies and Funds engaged in supporting Ministers and Congregations and in promoting Missionary Work." The footnote added the hint: "What is desired is information concerning what is now being done, or suggestions of improved methods of administration." No fewer than fourteen readers, each in greater or less degree an expert, contributed short addresses, and though there was comparatively but a small proportion of the irrelevant in these addresses, we are obviously unable to do more in these pages than indicate the chief points of the eloquence of three hours.

Brief as this record must be, we believe it may prove not only interesting, but useful to that wide circle of readers—we trust a widening one—who recognise the serious importance of the questions raised in recent years as to the life and work of Unitarians as a community. It may serve at least to indicate the trend of opinion in the minds of the group of brethren who were entrusted with the responsible duty of offering their advice, and it may prepare the way for a closer study of the subject when the substance of the series of papers is issued, as we understand it will be, in pamphlet form.

Of the readers of the papers, twelve were ministers, two laymen. The ministers were men of practical experience in all parts of the country, including Ireland, Scotland, and Wales, and the laymen were secretaries of two of our larger Funds.

Approaching the papers in the order in which they happened to come, we were usefully reminded by the Rev. W. H. Burgess (whose experience has been gained in the Manchester and North Midland districts) that the existing societies have a history, in some cases a long one, and that in most cases what we may call a natural development has taken place in their form and character. At first arising in the goodwill and aspiration of individuals who united for mutual aid and effort, they have come, in many cases if not in all, to be "representative" of congregations. The Rev. Rudolf Davis (Midlands and West of England) displayed a map which, besides indicating the respective areas in the care of the societies, revealed the great tracts of country as yet untouched by them. In this gentleman's opinion there is already existing proper and sufficient administrative machinery to do our denominational work, if only we were wise to use it as we might, and alert to improve it in details. This was clearly the view of his successor, the Rev. A. H. Dolphin (Sheffield), who gave an interesting illustration of the actual working together of the congregations in his district, and of the relations of the local Union to the British and Foreign Association; and we did not gather that any of the rest of the speakers placed any hope in radical alteration of present arrangements, though most had improvements to suggest.

One of the most impressive of the papers

(judging by the expressions we heard) was that of Mr. G. H. Clennell, secretary of the Presbyterian Fund. Perhaps a legal mind was necessary to set forth so calmly and lucidly the number and variety of the existing societies and funds, to show the extreme difficulty, if not the absolute impossibility, of combining all into an administrative unity, and to exhibit the unwieldy character that any properly representative "joint board" must possess. His fellow layman, Mr. Frank Preston, secretary of the Sustentation Fund, who also gave an admirably clear account of the operations of his Fund and its relation to other sources of church aid, agreed emphatically with those who disapprove the idea of a "pooled fund" to be administered by one central body; and incidentally expressed the opinion that Unitarians were most unlikely to yield general support to a new central fund to be raised by the contributions of members of the congregations.

Thus far we heard the "yes" and the "no" of our advisers, affirming that apparatus already exists, in the various societies and funds, practically adequate to our working needs, denying that any attempt to bring local activities into subordination to a central directorate would have beneficial results, even were it at all practicable. But, as would certainly be expected, these gentlemen did not content themselves with going thus far. They would have rendered us poor service had they done so. "Suggestions of improved methods" were, indeed, made freely and urgently. Of course, there was a general admission that more money was needed, and at least two proposals were made of a specific character in this connection. The Rev. W. H. Burgess called for the creation of a chapel-building loan fund, to do for the country what the London Fund does for the Metropolis. Mr. Preston strongly recommended that the resources of the Sustentation Fund should be increased by £20,000. It is a large sum, but by no means impossible, and, in any case, the remedy for the evils under which so many congregations are suffering cannot be found at a light cost. Another financial proposition was made by the Rev. E. D. Priestley Evans, who, drawing on the experience of his part of Lancashire, pressed upon us the policy of inducing aided congregations to endow themselves by special efforts, assisted by outside funds, and so come to dispense with chronic grants. By singular fortune, good or bad, his address was followed by one from the Rev. A. Hall, who has had experience in the Eastern and North-Eastern districts, and who had discouraging facts to record in connection with endowments. On the one hand he told the miserable story of one case after another, where unworthy persons had more or less successfully scrambled for the revenues of chapel property; and on the other, the no less deplorable story of congregational indolence and callousness to the needs of others generated by the possession of trust-funds that render personal effort unnecessary. Here was just one of those instances that arise in many directions where either policy unguarded may lead to evil, and where the need of intelligent integrity is specially conspicuous.



The subject of "grouping congregations" naturally came to the front, and apparently the idea was held to be a wise one, under certain conditions. One speaker maintained that little good could be expected from uniting two really weak churches; another warned us that if a weak church were added to the cares of the pastor of a congregation already large enough for all his working powers, the result could hardly be beneficial to him or to either sphere of his labours. Another friend pressed upon the several congregations in our larger towns the duty of closer fellowship. The Rev. H. Bodell Smith went so far as to commend an aspiration for uniformity of worship and teaching, and called for a deeper sense of collective responsibility amongst us. On all sides there was a demand for extended mutual intercourse, not only of congregations, but of those responsible for the administration of the funds. Complaints of "over-lapping" were made, but it was refreshing to hear from the Rev. J. A. Kelly that while the four Irish Funds are (and in his opinion may well remain) entirely independent in management, no combination of them into one common purse could possibly add to the smoothness and effectiveness realised in the present administration.

The relation of the B. and F.U.A. to the district societies appeared to be approved all round, and repeated testimony was given to the liberal, if discriminating, co-operation of the Association with the local authorities. It was regarded as a defect that only four country representatives were at present on its executive committee, and appeal was made (notably by the Welsh speaker, the Rev. Simon Jones) for an increase of missionary agency in the field at large. But, on the whole, the Association was well spoken of. The Rev. T. P. Spedding, whose work with the vans is but a part of his service as general missionary, pleaded in conclusion, for the creation of an "Information Department," whose aim it should be to gather and preserve facts relating to the property and conditions of endowments, &c., as well as of the general history of the congregations.

Such are the points that occurred to us as specially noteworthy in this conference. That they seem mostly to lie on the surface of things must not mislead anyone. Nobody could mistake the earnestness for the deeper things, for true religious efficiency, that underlay the various counsels offered. Not the least weighty utterance of the day was that which came from the last speaker in the brief discussion of the papers, Mr. Fletcher Robinson. While we are talking of "national" union, he said, "what about local?" The completion and crown of the summit may be symmetrically wrought out by-and-by. It is with the bases that our concern must be at present. Are our members truly knit to one another by ties of sympathy, in common efforts for the good and true? Are our neighbouring congregations really friends to one another? Secure these things, and progress is certain. Without them progress is impossible.

At a recent Wesleyan Missionary meeting it was announced that the Wesleyans have increased their membership abroad by 3,751, members, bringing the total to 116,431. During the past year, not a single missionary had fallen on the field. Two-thirds of the increases are from districts of southern and western Africa. The spirit of the true missionary was illustrated by a story quoted by Dr. Ambrose Shepherd at the close of a sermon at Wesley's chapel. It was given as a narrative which the preacher had read years ago. I was travelling in the South of France, said the writer, and as we crossed the border, the morning was breaking with a thunderstorm which seemed to crush the dawn like an awful judgment on the Eastern horizon. I got out at the station, and as the train was about to move, got back into the compartment where I had spent the night. I found the figure of a tall young priest standing against the lurid back-ground. We entered into conversation, and he told me in modest simple fashion how he had been given to God by his birth and baptism; how he had been taken from his widowed mother and sent to prepare for his ordination at a seminary in Paris, and how he had not seen her for years. He was on a visit to his mother, from which he was to proceed to the Jesuit Mission on the Congo. "When do you expect to be back?" I asked. "Never," was his reply. "How long do you expect to labour?" "Not long. We have buried fifteen already, and the average period of life is about two years." I had been talking with him, said the writer further, about his motives and thoughts for choosing such a life, and when he got up he took me by the hand, and in a voice that trembled with emotion said, "The life I now live in the flesh I live by faith in the Son of God." Well did the narrator remark that the greatest asset of the Roman Church is the consecration of her sons.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Bolton: Bank-street.**—The school sermons were preached on Sunday last, morning and evening, by the Rev. J. H. Weatherall, and in the afternoon Rev. E. Morgan, of Unity Church, conducted a scholars' service and gave an interesting address. Mr. Weatherall, in his morning sermon, made a sympathetic reference to the Rev. C. C. Coe, of Bournemouth, for 21 years minister of Bank-street Chapel, who through sudden illness was unable to occupy the pulpit as announced. Special anthems were rendered, and a pleasant feature of the morning and evening services was the singing of the young children. The total attendance was over 1,400, and the collections £117, being £10 more than last year.

**Coalville.**—A very interesting meeting was held in the Unitarian Hall on Sunday evening June 13, when Mrs. Chapman conducted the service and gave a very bright and inspiring discourse, basing her remarks on the 14th chapter of Romans. After dealing very fully with the subject of "Faith" and Charity, she urged the congregation to put their religion more consistently into their every-day life. She then gave a very elaborate and interesting report of her Whit-week visit to the meetings of the "Central Postal Mission and Unitarian Workers' Association," held at Essex Hall, London, to which organisations, it may be

stated, to a great extent the Coalville Unitarians are indebted for their origin and success; also for a fair proportion of the assistance they have received towards defraying the cost of their new hall. Mrs. Chapman described the various meetings she attended, and how enjoyable and enthusiastic they were throughout. All seemed to have the same idea and ambition, the honour and glory of our Heavenly Father and the extension of His Kingdom upon earth. It was a week never to be forgotten by her. And the zeal and enthusiasm she had received she intended to extend to others, and hoped, as a result of her visit that further help and assistance would be forthcoming.

**Darlington.**—On Sunday, June 20, Rev. J. C. Street preached at both services with much of his old vigour. Good congregations assembled, and they were delighted with his noble and eloquent discourses.

**Doncaster.**—On Wednesday evening the 16th, a party met at the church to congratulate Mr. and Mrs. W. Cole on their golden wedding. Mr. Cole had for twenty years been treasurer of the church, and as a mark of esteem to himself and Mrs. Cole, a purse of gold was presented to them, which had been contributed by trustees and attenders.

**Hastings.**—The annual excursion of the Young People's Class took place on June 16. The party visited Lewes, and after luncheon on the Downs, went to the Castle, and the Martyr's Memorial. Tea followed in the school room of the Lewes Chapel, where the Rev. S. Burrows expressed the thanks of the party for the hearty welcome that they had received. The Rev. J. Felstead read an interesting paper on the history of the Lewes Unitarian Church. During the evening several friends from the church showed the Hastings friends places of interest in the neighbourhood. The visit is one that will long be remembered by the young people.

**London: Bermondsey.**—The annual flower service and Sunday-school anniversary was held on Sunday, June 13. The service was in every way a success. There was, as usual, a splendid display of flowers of various hues, and the best thanks of the teachers are due to Mr. F. Nettlefold, Mr. F. W. Ruck, Mrs. Ellis, and Mr. Evershed for their liberal supply; also to Mr. Evershed for his admirable services at the organ. The preacher was the Rev. Jesse Hipperson, who delivered an appropriate address. Funds are urgently needed for the school, and contributions, large or small, will be gratefully acknowledged by the Rev. J. Hipperson, 58, Lyndhurst-road, Peckham, S.E.

**London: Stratford.**—The Rev. C. W. Wendte, of Boston, Mass., conducted the evening service last Sunday, and in the course of his address said he brought greetings from the Unitarians in America to those in England. The Unitarian Church in America was flourishing. He referred to many noted Unitarians, and amongst them Mr. Taft, the President of the United States. Mr. Wendte gave an account of the spread of liberal thought in other countries, and of the work which the International Council was doing. Religious thought was advancing hand in hand with science and art. It was a privilege to belong to a company which was facing the light. The address was greatly appreciated. At the close of the service Mr. Wendte was requested by the congregation to convey a message of goodwill to the Unitarian friends in Boston.

**Walsley, Bolton.**—The anniversary sermons were preached on Sunday, June 13, by the Rev. E. W. Sealy, M.A., of Blackburn. There were large congregations in the afternoon and evening, and Mr. Sealy's discourses were very much appreciated. In the morning there was a scholars' service, when a most appropriate and inspiring address was given by Mr. Alfred Pilling, of Bolton. The school children sang special hymns at each service, and their singing was greatly enjoyed. The choir rendered two anthems, under the conductorship of Mr. J. Barrow. The collection realised £43.

**Wareham.**—The anniversary service of the South street Unitarian Church, Wareham, was held on Sunday, June 13, and conducted by Mr. A. W. Maguire, of Stratford, London. The attendance, though good, suffered because of similar services in a neighbouring church. The hearty singing was ably led by the choir, who also sang the anthem, "O Lord, how manifold." A collection was taken on behalf of the Sunday-school excursion funds.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## SUNDAY, June 27.

## LONDON.

Acton, Creffield-road, 11.15, Rev. W. E. WILLIAMS, B.A.; 7, Rev. ARTHUR HURN.  
 Brompton, Port-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. G. CRITCHLEY, B.A.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Collection for London Domestic Mission.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RIGBY; 6.30, Mr. RONALD BARTRAM.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. W. PETTINGER; 7, Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 and 7, Mr. WALTER RUSSELL.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. W. WOODING, B.A.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GEORGE CARTER.  
 Peckham, Avondale-road, 11 and 6.30.  
 Richmond, Free Church, Ormond-road, 11.15 and 7.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. A. W. MAGUIRE; 6.30, Rev. HENRY GOW, B.A.  
 Anniversary Services.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.  
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. BURTON, M.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. LUCKING TAVENER.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. J. ERNEST JAMES (Congregational).  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. J. JUPP.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. M. WATKINS.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11, Rev. R. N. CROSS, M.A.; 6.30, Rev. SYDNEY H. STREET, B.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## STAND UNITARIAN SUNDAY SCHOOL.

THE 101ST ANNIVERSARY of the Sunday School will be held on Sunday, June 27, 1909.  
 Preacher: Rev. H. D. ROBERTS, of Liverpool.  
 Services at 10.45, 3.0 and 6.30. Your presence and support are cordially invited.



Mary Jane is now contented,  
 That her work is quickly ended,  
 Looks on DALLI as a treasure,  
 Making work a perfect pleasure.

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## BIRTH.

BARHAM.—On June 24, at 3, Wedderburn-road, Hampstead, N.W., to Mr. and Mrs. F. E. Foster Barham, a son.

## DEATHS.

COOKE.—On June 19, Frances Emma Cooke, aged 69 years, late of 2, Silverdale-road, Oxtou, younger daughter of the late Isaac Bancroft Cooke. Interred at Playbrick Hill Cemetery, June 22.

LEIGH.—On June 16, at Ringlow House, Swinton, the residence of her son-in-law, Mary Leigh, of Meadowbank, wife of the late Joseph D. Leigh, of Patricroft. Aged 77 years.

LLOYD.—On June 18, at Trefriw, Emma Yeates Lloyd, of Liverpool, widow of the late Rev. John Briggs Lloyd. Cremated June 22.

THOMAS.—On June 21, at Pitch and Pay, Stoke Bishop, Bristol, after a brief illness, Lucy, wife of Charles Thomas, in her 85th year. No flowers by special request.

## NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

Summer School to be held at Manchester College, Oxford, July 12-16 next.

LECTURES AND ADDRESSES will be given by the following:—Rev. P. H. Wicksteed, M.A.; Mr. Graham Wallas, M.A. ("Principles underlying the Majority and Minority Reports of the Poor Law Commission"); W. E. Martley, M.A., C.O.S. ("Two Requisites for Social Service: 1. Co-operation; 2. Continuity"); Prof. E. J. Urwick, M.A. ("A Sane Individualism"); Mr. John Edwards ("The Case for Socialism"); Mr. T. R. Marr, M.A. ("Housing"); Rev. E. I. Fripp ("Land Nationalisation"); Mr. Phipson Beale, K.C., M.P. ("Afforestation as a Remedy for Unemployment"); while Revs. A. A. Charlesworth and H. J. Jupp will conduct opening and closing services respectively.

The afternoons will be devoted to personally conducted tours round the colleges, and to river excursions.

The fee for membership, which is open to all who are interested in social service, is 2/6. The local secretary, Mr. Bertram Lister, M.A., Manchester College, Oxford, to whom all inquiries and applications should be addressed, will be glad, if required, to secure rooms for all who apply to him not later than Monday, June 28, after which date he cannot promise to secure accommodation.

## LYDGATE CHAPEL.

Proposed "Oliver Heywood" Memorial School.

A BAZAAR for the purpose of raising funds to erect a New School in memory of the founder of the Chapel will be held in Lydgate Mill, on Wednesday, Thursday, and Saturday, July 14, 15, and 17.

Already raised	...	£317 0 0
Yorkshire Union (conditional)	...	250 0 0
British and Foreign Unitarian Association	...	40 0 0
Mrs. Holt (Liverpool)	...	10 0 0
Sir W. B. Bowring, Bart.	...	10 0 0
Oswald Nettleford, Esq.	...	1 1 0
Mrs. E. L. Burt	...	1 1 0
		£629 2 0

Estimated Cost of New School £1,050 0 0

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June 16, 1909.

UNITARIAN HOME MISSIONARY  
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THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at Summerville, Manchester, on Tuesday, June 29, commencing at 11.0 a.m. The Visitor's Address will be delivered by Prof. PHILEMON MOORE, B.A., of Carmarthen, at 5 o'clock.

On the Evening of the same day, the Valedictory Service will be held in Cross Street Chapel, at 7.30, and will be conducted by the Rev. J. M. LLOYD THOMAS, of Nottingham. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS.

On the following day, Wednesday, a Garden Party will be held in the Grounds at Summerville, 3.30 to 8.30 p.m. Tickets 1/- each on application to Hon. Secs., Summerville, Victoria Park, Manchester.

The attendance of all friends of the College is earnestly invited.

For the Committee,

EDWARD TALBOT,  
Manchester,  
June 21, 1909.  
E. L. H. THOMAS,  
*Hon. Secs.*

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